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VOL. XI

JULY 1910

No. X

Index for July	LIBRARY	Page 572
Problems of Life	CALIFORNIA BAPTIST THEOLOGICAL SEMINARY	527
Machinery of Preaching	Seminary Knolls	529
Prayer Meeting Topics—J. H. Jowett	COVINA, CALIFORNIA	530
How to Dedicate a Church		532
METHODS OF CHURCH WORK—E. A. King		535-540
ILLUSTRATIVE DEPARTMENT—Missionary—		
Preacher's Scrap Book — Nature— From the		
German—Faith and Trust		541-548
ECCLESIASTICAL YEAR—		
Fourth of July—Vacation		553-558
HOMILETIC—Best of Recent Sermons		559-567
C. C. Albertson, Joseph F. Berry, W. H. Hopkins, Campbell Morgan, James Learmount, L. G. Henderson, J. A. Huntley		

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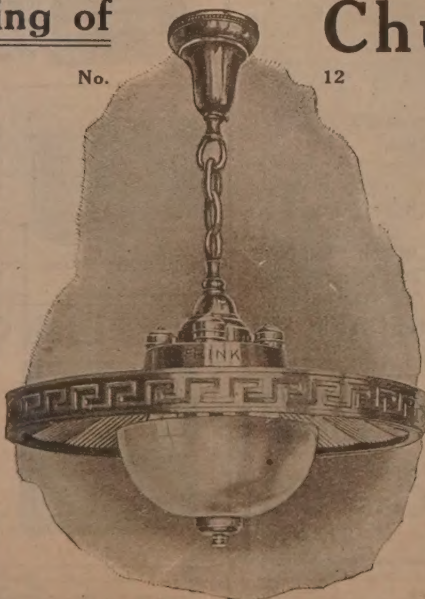
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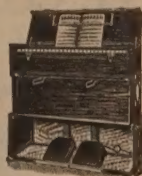
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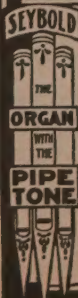
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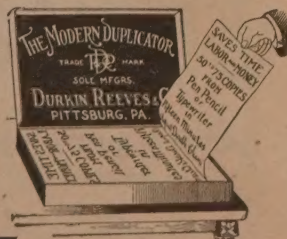
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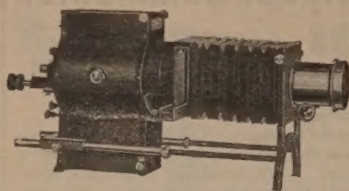
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Problems of Life

The problems of life which perplex the average individual are often brought to the notice of the pastor, sometimes thrust at him in a spirit of bitterness. Fortunate is he if he can give a wise solution to them for the troubled mind!

But a prejudiced mind is closed to direct statement. An idea can enter only through the unwatched gate of another's experience. The three most frequent problems of life are those to be classed under the three heads of suffering, poverty and hypocrisy. We give in concrete form, thoughts that might be a solution to some troubled mind.

The story will say, as abstract phrase could not, that suffering may be borne patiently, because of helpful results to others, and from trust in the love and power of our heavenly Father.

SUFFERING.

IT MAY HELP OTHERS.

Only once in the four years of the Home for Crippled Children has any child shown bitterness or questioned the goodness of God. One girl, crippled hopelessly by a fall when a baby, asked why she must bear this all her days. The wise matron answered, "Every mother who sees you or knows of your misfortune will be doubly vigilant that her own baby never has such a dreadful fall. Can't you bear this sorrow if it is the means of keeping ever so many children safe and well and straight?" After a little thought the child said "Yes, I can!"

OUR FATHER KNOWS.

One day the children had been listening to the story of "The Famine" in Hiawatha. They were familiar with the characters in the poem, which to them were living friends. So one of the children exclaimed anxiously: "O why didn't the Great Spirit help him to drive fever and famine away? He helped Hiawatha ever so many other times, why didn't he help him this time, when he prayed to him so hard?" Before the teacher could answer another eager little voice cried out: "If it had been the sure enough God he prayed to, God would have helped him drive them away, wouldn't he?"

Then the teacher found herself in a difficult position. Fever had come into some of their homes, and God hadn't driven it away in answer to prayers. So to gain time, and perhaps, gather inspiration, she asked, "Does God give us everything we ask him for?" Then one little fellow said slowly, and with great emphasis, "No, I don't think God would have sent fever and famine away, but he would have made Hiawatha satisfied." "How would he have done that, my child?" "I don't know; but I just know when he doesn't give what you ask him for, it's because he knows it isn't best for you to have it that way." The children seemed satisfied that this was reason enough for the perplexing question that had arisen. The teacher felt convinced that the little boy had a consciousness of his relationship to God, even though he had never expressed himself before.—Nannie Lee Frayser.

EFFECT OF HEROISM.

Martha Mason's pastor met her at the door. The eyes she lifted to him held no tears; instead, they were hot with rebellion.

"I can't help it!" she cried. "I shall shock you, and I suppose it is wicked, but I almost hate God when I think how He let my mother suffer through those months. To have the agony drag on and on when the play was played out and the curtain down! Doctor Howe, I couldn't have done it to my worst enemy. It was cruel, cruel, cruel! Once—they never meant to let me know the worst, but once, when they didn't know I was near, I heard her cry. I don't know how many nights since I have waked with that cry in my ears."

"But, child, it is over now," the old pastor said, pityingly. "You could not wrong her more than by holding to the pain when hers is over."

"But it was!" the girl retorted, fiercely. "It was, and nothing can ever undo it."

"Did she complain?"

Martha's head lifted proudly. Her voice was full of indignation. "Mother complain! Why, Doctor Howe, you knew her. The times—like that I heard—she didn't know. She was the bravest—so brave that it seems to me sometimes I can't bear it. You know,

Doctor Howe—how could you ask me?"

"Fifteen years ago," her pastor replied, "a certain famous scholar in one of our universities was stricken with mortal illness. He knew—everybody knew from the very first—there was no hope. He suffered intensely—as much as your mother. But he was stronger and had more physical resistance, so he could keep upon his feet longer. To the last day possible—long beyond the time physicians said it would be possible—he was at his desk in his lecture-room. When that became no longer possible he still worked, in every rational moment, planning future courses exactly as if he were to live and lecture for twenty years.

"I cannot tell you, as the weeks went on, the feeling of awe that came over the students. It was, as one of them said afterward, a man practising immortality. When he died they decorated the chapel with flags and sang songs of victory. In the meeting the students held afterward in his memory there was but one note from beginning to end—that great though his loss was to the scholarship of the country, the gift of his faith and heroism was infinitely greater.

"Of definite actual results in the lives of those students I do not know—I left the city that year, and could not follow them. But nobody who attended that memorial service could ever doubt that his acceptance of his sentence, and his bearing of those weeks of agony, steadfastly, absolutely without complaint as an unquestioned part of his duty to his Master, was the greatest service of a life filled with service."

Martha said nothing, but by this time she was listening earnestly, breathlessly.

"Among your mother's nurses, I happen to know, was one who was struggling with doubts. Do you think she will be able to forget what she has seen? What do you and I know of the work your mother was doing for God through those weeks. Do you think He would ever let that suffering be wasted? Don't you think that you and I, blind and ignorant as we are, may safely leave it with Him whose love she never doubted?"

Silently Martha rose. She could not speak, but her hand-clasp spoke for her. The old minister's eyes were full of tenderness as he watched her down the street.—*Youth's Companion.*

Finally, he that uttereth a slander is a fool because he sins against God and his own soul. Our characters are moulded by the subjects of our thought. "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things," and your character will grow better and better. Whatsoever things are impure, whatsoever things are unlovely, whatsoever things are of evil report, think on these things, and your character will grow worse and worse as the years pass.

POSSIBILITIES OF THE FUTURE.

The master, in Luther's day, who took off his cap to his pupils on entering his classroom, drew on himself the blame of his fellow-preceptors for his condescension. "Why should you, a learned doctor, make a salute to a pack of ignorant boys? You ought not to lower yourself by doing anything of the kind." "But," answered he, "they will not always be a pack of ignorant boys. Some of them may grow up to be learned doctors like ourselves, and others may become wise and grave magistrates or distinguished warriors, or skillful counselors in affairs of state. I salute their future, which I see lying behind the round thoughtless faces that greet me in the class-room." Was he not right? And when standing before the child-audience may not the preacher feel that a future of untold magnificence may be represented there?

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"Let him who aspires to be one of God's masters in that foremost of fine arts, the preaching of the Gospel, give careful study to this work."—*Arthur T. Pierson, D. D.*

The Machinery of Preaching.

In last month's EXPOSITOR we requested answers to inquiries, "How do you prepare your sermons?" "What helps do you use?" "Do you write them out fully or do you simply use an outline?" "Do you have regular hours of study?"

In reply we have received the following brief statement from a pastor in Whitewater, Kansas:

"I find that a sermon grown is much better than one built. I never attempt to preach a sermon with less than one whole week for preparation and frequently two weeks. The best commentary I have in the preparation of my discourses is the heart beat of humanity as I meet it in persistent pastoral work. I use the commentaries and local current events largely with general events when I can do so.

"I frequently write my sermons for my own good, I do not read them in the pulpit. I always have a definite careful outline, committed so that I use no notes of any sort in the pulpit. I unfailingly insist on regular hours for my sermon preparation, allowing only emergencies to break into these hours."

The following statement comes from a Presbyterian pastor in Joy, Illinois. He says:

"I first of all read the verse or verses containing the main thoughts of the sermon and roughly analyze same. Next, I study the context and related passages and make additions to the analysis. Then, and seldom before, I go to commentaries, histories, dictionaries, related passages and literary references of various kinds.

"Sometimes I fill several sheets of paper with rough notes, condensing them later into one brief outline for pulpit use. Occasionally this small outline has to be revised so that from beginning to end of the sermon there may be an easy and natural transition progressively to the final thought.

"Occasionally when I preach on a long text or passage, I find that my final outline is more quickly completed by taking my scissors and separating each thought of the rough notes and then arranging them on my table. This enables me to give an equal amount of time to the discussion of each division of the text. From these rearranged pieces I write out the pulpit outline. This prevents one from using a thought at the end of a sermon that ought to be presented more forcibly and fitly at the beginning.

"My small folded sheet of notes I hold in the Bible by a cord that passes over the back. I try to place my small Bible on top of the pulpit Bible on such a slope that I can stand well back and have my eyes free most of the time for that view of the audience which is so essential to effective preaching."

"I have only written one sermon in full in four years. One may do it for maintenance of style, but except for that reason it is a waste of time. One can be hunting up and thinking out good ideas while the

other fellow is putting in commas and periods with aching head and cramped fingers.

"I have a card system and every good usable idea in any of my books or magazines is traced by a brief record of book and page on the cards. I find that the card system keeps the contents of all my library material in a constantly panoramic form, and while card referencing takes time, yet the results are better than if one were to read one's books three or four times through and as against such a proposition the labor of indexing is a mere nothing.

"Get up at six every morning. Too much laziness amongst preachers. Get an average of four hours in the study every forenoon."

The following is brief but to the point and is from a pastor in Little Rock, Washington:

"I select my text and draw from it, if possible, a catchy theme. I then construct my outline, full and complete, progressing, if text allows, to the third and fourth subdivision. I then write out sermon in full manuscript form, using a few illustrations pertinent and forcible.

"I find that writing the sermon from outline into full manuscript develops my literary style, renders me exact in my statements and the committal of said manuscripts is a potent factor in the training of the memory, while in no wise hindering the work of imagination in times of extempore delivery. I take to the pulpit with me the skeleton or in some cases a few catch-words written in shorthand, representing principal thoughts of my sermon."

PREACHERS AND HONESTY.

Prof. H. L. Willet, of the Chicago University, thinks that "intellectual honesty keeps many a young man out of the ministry. He is too honest to preach doctrines he is not sure about." He is right, and universities are to blame. They are undermining faith in the Bible as the inspired word of God and honest men feel that if the Bible has no authority as God's word, they have no message, and they know that a preacher without a message is a weakling.

And it is not advance in scientific knowledge which has led the universities to pronounce the Bible untrustworthy. It is the unbelief of professors who reject the supernatural and exalt the vagaries of evolution above the verities of revelation. Their attitude of mind differs little from that of Cerinthus, Celsus, Porphyry, Marcion and other ancient unbelievers. They express it in different phraseology, but it is the same old unbelief which refuses to enthroned God in His world and dethrones the Lord Jesus Christ.

PREDESTINATION.

Two good men, ministers both, were discussing the trials of the missionary in savage lands, and after an hour's sifting of the obstacles in the way of those who give up home and comfort for duty, one of them rose to leave.

"It all comes down to one point, after all," he said. "You can't force both predestination and shirts on the heathen at the same time."

Prayer Meeting Department

REV. J. H. JOWETT, M. A., BIRMINGHAM, ENGLAND.

ANTIOCH TO PHILIPPI.

Acts 15:36-16:15.

This lesson tells the story of the introduction of Christianity into Europe.

I. Choosing the Men.

(1) Mark was rejected by Paul because he had played the coward in Pamphylia. Perhaps Mark was haunted by the memory of his experiences in Cyprus. Or perhaps he was daunted by the fever-breeding swamp. Or perhaps he had just "grown weary." He had lost his good name. Was Paul a little too severe? Was he forgetting how he himself had had to be championed by Barnabas? Barnabas stood by Mark, and Mark justified his defence, for afterward even Paul readily acknowledged his "profitableness."

(2) Timothy was chosen. He was "well reported of." He had so lived as to be fitted for service. God is always preparing a place for prepared people. Let me see to my character, and God will lead me to the appointed sphere of service. Mine is to attend to discipline; God will see after the position.

II. The Holy Spirit Shutting Doors.

Let me note that the Holy Spirit shuts doors as well as opens them. "Forbidden of the Holy Ghost to preach in Asia." "The Spirit suffered them not" to go into Bithynia. The Lord sometimes guides me by blocking a road. "He shuts and none shall open." He may block thy way to China! He may close the way into the ministry.

III. The Call from Macedonia.

Paul has a "vision" and he hears a voice. The vision is of a larger field of opportunity, and the voice is a call to wider service.

(1) A true life always moves "from strength to strength," to ever-increasing perception of human need, and to ever-growing usefulness in the Lord's service.

(2) We can measure our growth in grace by the widening circles of our spiritual interests and intercessions. Do we see further than we did? Have we had any "vision" of lands afar? Do we hear the cry of distant need more clearly? Have we heard the call of India and of far-off islands of the seas?

(3) Paul was not "disobedient to the heavenly vision." He at once obeyed; he "followed the gleam." That is the only way to retain the power of seeing visions. All obedience strengthens my spiritual eyesight. Tomorrow's vision will be all the clearer because I followed the one today.

IV. The Evangelization of Europe Began With a Little Company of Praying Women.

(1) A few women by the river-side praying! How insignificant in Philippi! Yet the Christian evangel came among them, and day dawned for Europe.

(2) All other glories of Philippi are pale beside this ever-fresh glory of its little prayer meeting by the river side.

(3) And there are waiting, craving, groping souls in every land, looking for something they cannot find. And we have the secret! And they are calling! Shall we heed the call?

THE PHILIPPIAN JAILER.

Acts 16:16-40.

I. Scourge and Song.

(1) Let us look at the maid.

She was a poor, possessed girl, her powers not within her own control. She was in bondage to an alien power; her very incoherencies were regarded as supernatural, and she was

reputed to have a magical insight into futurity. The Apostle Paul, in the name and by the power of Christ, loosed her from her bondage, and restored her to a sane, and calm, and natural life.

(2) Let us look at her masters.

They were in bondage to gain. They treasured the girl for the money she brought them. They could not see anything noble because of the blinding love of gain. And so they took up a great cry for mean and selfish ends. They said the apostles were teaching evil customs which would undermine the sovereignty of Rome! And so today the brewers and publicans plea "the liberty of the subject" in opposing the further control of the traffic in drink.

(3) Let us look at the multitude.

"And the multitude rose up together against them." How unjust a crowd can be! How easily they are swayed by clamor and fury! They dragged the apostles to the magistrates.

(4) Let us look at the Apostles.

They were beaten. Their backs were sore and bleeding. They were thrust into the inner prison, and their feet were made fast in the stocks. And yet at midnight they sang the psalms of David! Probably they sang, "God Is Our Refuge and Strength." Boys and girls, who are the winners at the close of the day? "And the prisoners heard them." And what would they think of that song.

II. Earthquake and Liberty.

In the night there was an earthquake. "We can almost hear the words, 'God is our fortress and strength' resounding through the prison walls just at the moment when the solid rock upon which it was built quivered to its very foundations, and the doors and chains built in that solid masonry were set free, the rocks separating one from another as the force of the earthquake loosened the very rocks on which the prison was built."

(1) The panic of the jailer.

The physical convulsion terrified him, as men and women were terrified at Messina. And added to this terror was the fear of torture which awaited him if his prisoners escaped.

(2) The serenity of the apostles.

"Do thyself no harm; we are all here." What is a physical upheaval to men who are resting in God? "No more than a jolting road to a child who is 'fast in his father's arms.' Therefore, will not we fear though the earth be removed, and the mountains be shaken in the heart of the seas."

(3) The glorious quietude of the apostles suggests the presence of God.

The jailer became awed by the apostles' demeanor. Their serenity impressed him more than the earthquake. "What must I do to be saved?" There is nothing more impressive than character filled with the peace of God. It is our greatest weapon in the warfare of the Kingdom. Our life can stir deep questionings.

(4) The imprisoned apostles lead their jailer into "the glorious liberty" of Christ.

"They spake unto him the word of the Lord." And he believed in God.

(5) The converted jailer began to undo the work of the past night.

"He took them the same hour of the night and washed their stripes." That is ever one of the signs of a truly converted life, the at-

tempt to undo the wrongs I have done in the past. Whom have I injured? Let me show my love for the Saviour by washing the stripes and seeking a gracious healing.

THESSALONICA AND BEREA.

Acts 17:1-15.

I. In Thessalonica.

(1) Where Paul taught.

"In the synagogue, as his custom was." How he yearned to lead his fellow Jews into the glorious freedom which he had found! If he could only help in transforming his people into a missionary race to proclaim the grace of the risen Lord! So everywhere he went first to the synagogue.

(2) What Paul taught.

1. Jesus is the Messiah.
2. The Messiah must suffer.
3. The Messiah must die.
4. Jesus rose again from the dead.

(2) How Paul taught.

"He reasoned with them; opening and alleging." St. Paul changes from the ordinary Jewish method of preaching which he had followed in Asia Minor to the Socratic method of discussion common in Macedonia. He reasons rather than preaches, and thus adapts himself to his hearers."

(4) The results of his teaching.

1. Persuasion. "Some of them believed."
2. Fellowship. Some "consoled with Paul and Silas." They acted on their belief.
3. Jealousy. "The Jews, which believed not, moved with jealousy." And mark how jealousy worked:

1. It will use any means. "Certain lewd fellows."
2. It will tell any lies, v. 7.
3. It drove Paul out of the city.

II. In Berea.

(1) Let me stay to mark Paul's pluck. Driven out of Thessalonica, he began his work in Berea. He was not daunted. "Never say die."

(2) Mark the character of the "noble" Bereans.

1. They "received the word with all readiness of mind."

They were open-minded, like a house with its blinds up, and windows open, receiving the sweet light and morning air. What can God do with a closed mind? Remember Holman Hunt's "Light of the World" waiting to get an entrance.

2. They "Examined the Scriptures daily whether these things were so."

Just the kind of students Paul would welcome. We are not intended to "take everything" without a thought. Not required to "shut our eyes and open our mouths." Christ wants us open-eyed. "What think ye?"

3. They "believed."

And think what that meant in the matter of courage. To separate themselves from their fellows in a great confession and a noble crusade. To "stand up for Jesus."

(3) Mark the pursuing malice of jealousy. "The Jews came thither also, and stirred up the people." Jealousy is like a sleuth-hound, following the trail of its victims.

PAUL AT ATHENS.

Acts 17:16-34.

I. Mark Paul's Sensitiveness to the Presence of Error and Wrong.

"His spirit was stirred in him, when he saw the city wholly given to idolatry."

That suggests a noble, consecrated spirit. Paul could not look upon error and not be moved. He tells us that he "burned" if any was "made to stumble." Many of us are too callous for this. We have no fine feeling. We can look upon sin and feel no repulsion. We can look upon cruelty and not be moved to chivalrous action. We can look upon error and not be stirred to become ministers of the truth.

We need finer spirits. Our spirits ought to register the presence of sorrow and sin. There is an instrument in this city, a seismograph, so sensitive that it registers the smallest earthquake which takes place anywhere around the globe. Our spirits ought to be stirred by error in India, or by cruelty on the Congo or in Armenia.

Think of the superlative sensitiveness of Jesus. "He bore our griefs and carried our sorrows." He was touched with a feeling of our infirmities. If we are to become more sensitive we must become more spiritual. Sensibility and spirituality go together. And if we would become more spiritual we must seek the deepening, refining ministry of the Holy Spirit.

II. How Paul Seeks to Dethrone the Error.

(1) He seeks to do it by preaching the truth. "He preached unto them Jesus and the resurrection." He had only one story, and only one gospel. But every time he told it he would discover fresh wonder and glory in it.

(2) He sought every opportunity to make the truth known.

1. "In the synagogue with the Jews."
2. "With the devout persons."
3. "In the market daily."

He willingly seized and used every opening for witnessing for Christ. And what a lesson here for you and me. We so often wait for big occasions to come along. Like members of the House of Commons who only speak in "full dress debates," and do no work on the more prosaic committees. Some young fellows are looking for a great opening in India; the opening is waiting for them in the next street! Some young fellows are best at "great conventions;" their real work is waiting for them in one of the little, sweltering class-rooms in their own Sunday School. Be like Paul, use every opportunity for Christ, and, first of all, the one that lies nearest.

III. What the Apostle Told the Athenians.

- (1) He told them that God is spirit.

"He dwelleth not in temples made with hands; neither is He worshipped with men's hands as though He needed anything." V. 24, etc.

- (2) He told them that God is the Father of spirits.

"For in him we live, and move, and have our being, as certain also of your own poets have said. For we are also his offspring."

(3) He told them that God cannot, therefore, be represented and worshipped in images made by man. "We ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, and man's device."

(4) He told them that God will judge the world by Jesus, whom he hath "raised from the dead."

IV. The Effects of his Preaching.

- (1) Mockery. "Some mocked."
- (2) Procrastination. "Others said, we will hear thee again of this matter."
- (3) Belief. "Certain men clave unto him, and believed."

How to Dedicate a Church

(An Actual Experience.)

We recently attended the dedication of a little church in the country. It is a small building, but very neat and churchly on the inside. The building complete cost less than a thousand dollars, but this amount does not include the voluntary labor wrought into its erection.

It was built by the people for the people of that community and will do an immense amount of good. Oddly enough, the camp chairs used for the extra large audience at the dedication were borrowed from a Catholic church several miles distant, indicating a refreshing friendliness. The church was dedicated in the evening and was held in connection with the annual conference of the denomination.

The service was in charge of the pastor. The prayer was offered by one of the neighboring pastors who have helped to keep the little church alive during its early stages. The scripture was read by a retired pastor, who, six years ago, came from a prominent New York church on account of failing health, and who organized the church.

The sermon was preached by a pastor who helped secure a local pastor for the church. The last subscriptions were raised by the superintendent of the Home Missionary Society and the prayer of dedication was offered by the superintendent of State Sunday School work.

Thus clustered around that pulpit the men who had helped to produce the church. We have mentioned these details because we believe that in every dedication there should be brought together just such a group of men if possible. In this instance no scriptural responsive service was used, but at another service we attended, such a responsive reading was read. We believe it to be of prime value, so present it here:

RESPONSIVE SERVICE.

O Lord, the God of Israel, there is no God like thee, in heaven above, or on earth beneath;
Who keepest covenant and mercy with thy servants, that walk before thee with all their heart.

But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain thee;

How much less this house that we have builded!

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God.

That thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:

Yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive.

The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his command-

ments, and his statutes, and his judgment, which he commanded our fathers.

Arise, O Lord God, into thy resting place,
Thou, and the ark of thy strength:

Let thy priests, O Lord God, be clothed with salvation,

And let thy saints rejoice in goodness:

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my resting place forever: here will I dwell; for I have desired to.

I will abundantly bless her provision: I will satisfy her poor with bread.

Her priests also will I clothe with salvation: and her saints shall shout aloud for joy.

Behold, bless ye the Lord, all ye servants of the Lord, lift up your hands to the sanctuary, and bless ye the Lord.

The Lord bless thee out of Zion; even he that made heaven and earth.

Praise ye the Lord, ye that stand in the house of the Lord.

Sing praise unto his name; for it is pleasant. Sing unto the Lord a new song, and his praise in the assembly of the saints.

Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.

I will pay my vows unto the Lord, in the courts of the Lord's house.

Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

The stone which the builders rejected is become the head of the corner.

This is the Lord's doing; it is marvelous in our eyes.

Blessed be he that cometh in the name of the Lord:

We have blessed you out of the house of the Lord.

Thou art my God, and I will give thanks unto thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

* * *

This is used, of course, in place of a Scripture reading.

The act of dedication is very much the same among all denominations. It is a beautiful service and is as follows:

PASTOR—To the glory of God, our Father, by whose favor we have built this house.

To the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour:
To the praise of the Holy Spirit, source of life and light;

CONGREGATION—We dedicate this house.

PASTOR—For worship in prayer and song;

For the ministry of the Word;

For the celebration of the holy sacraments.

CONGREGATION—We dedicate this house.

PASTOR—For comfort to those who mourn,

For strength to those who are tempted,

For help in right living;

CONGREGATION—We dedicate this house.

PASTOR—For the sanctification of the family.

For the guidance of childhood.

For the salvation of men;

CONGREGATION—We dedicate this house.

PASTOR—For the fostering of patriotism,

For the training of conscience,

For aggression against evil;

CONGREGATION—We dedicate this house.

PASTOR—For the help of the needy,

For the promotion of brotherhood,

For bringing in the Kingdom of God;

CONGREGATION—We dedicate this house.

PASTOR—As a tribute of gratitude and love, a freewill offering of thanksgiving and praise from those who have tasted the cup of salvation, and experienced the riches of thy grace;

CONGREGATION—We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Spirit, Amen.

CHOIR AND CONGREGATION—Glory be to the Father, and to the Son, and to the Holy Spirit; As it was in the beginning, is now and ever shall be, world without end. Amen.

Church manuals often give such services but they are not always accessible to the average pastor. It is hoped that this form of dedication may find a place in the Index Rerum of many a pastor. Sometimes he may be called on to dedicate a church.

ADVICE TO BOYS.

"Whatever you are, be brave, boys;

The liar's a coward and slave, boys.

Though clever at ruses

And sharp at excuses,

He's a sneak and pitiful knave, boys.

Whatever you are, be frank, boys;

'Tis better than money and rank, boys;

Still cleave to the right,

Be lovers of light,

Be open, above board, and frank, boys.

Whatever you are, be kind, boys;

Be gentle in manners and mind, boys;

The man gentle in mien,

Words and temper, I ween,

Is the gentleman truly refined, boys.

But whatever you are, be true, boys!

Be visible through and through, boys;

Leave to others the shamming,

The 'greening' and 'cramming';

In fun and in earnest be true, boys."

LOVE INSPIRES.

It is said that Paulhan, the aviator, always presses his wife's hand before making a start. No doubt the hand-press remains with him a tender and inspiring memory. How often the dying grasp with their last feeble strength the hand of a loved one. But what about the country to which they are going? Is there a friend there to welcome them when the earthly clasp is broken by death? "Father," said Jesus, "into thy hands I commend my spirit."

A BOOK OF PRICELESS VALUE.

"The Fire Builders" is pure literary gold. Mr. Du Bois' work has been compared with that of Rousseau, Richter, Schumann and Dickens, and in spirit, even with Froebel. But this particular book is one of the sweetest, tenderest incidents from the inner heart of a most gentle man.

Here is the story of the book:

The story was originally issued privately. This revelation of a father's experiences soon began to pass from owner to borrower, becoming the subject of discussion in the home and in educational circles, and also from the platform and pulpit. It helped pioneer the way to a new attitude toward children. Requests for its freer distribution and, finally, its general publication, multiplied.

A southern educator went so far as to say that the author had no moral right to withhold it! At last, the author yielded and revised it for the eye of the larger public. For several years it has quietly gone over the land with no other advertising than that of personal recommendation.

Public Opinion said that it avoided being too exclusively scientific or too hopelessly sentimental, and added, "If a great novelist had written these exquisite little sketches we should pronounce them perfect in literary invention; let us not withhold our sympathy because they are true."

Mrs. Katrina Trask has summed its message: "A book that admits the grave and serious mistake that is made in dealing with children, that confesses to a share in that mistake, and then points out where and how the error can be corrected, while all the time the interest is kept and the attention held, is a book that will be bound to help the world." Mrs. Sangster had "nowhere seen anything approaching it in appreciation of child life."

We publish many books during the year, and we always try to secure the kind that will have a permanent value, but here is a book that I want every preacher to read. If you cannot spare the thirty-five cents, I'll loan you a copy, if you will pay the return postage. F. M. Barton, Cleveland, O.

A UNIQUE OFFER.

"The Fire Builders" is the most important book I ever published. It is the Uncle Tom's Cabin of misunderstood children, and to be misunderstood is almost as hard as slavery.

I want every preacher who reads *THE EXPOSITOR* to send thirty-five cents for a copy, or send one dollar for three, and circulate them among your people.

That you may realize its value I will agree to send you a copy free if you will read the first part—takes about ten minutes, to your Sunday evening audience. I did, when filling a pulpit recently.

A half-dozen parents asked me where the book could be obtained.

It is the sweetest story told in a decade, and it's true. F. M. Barton, Publisher, Cleveland, Ohio.

Studies in Texts and Themes

CHRISTIAN JOY.

"The joy of the Lord is your strength." Neh. 8:10.

1. Contrast it with the joy of sensuality.
2. Of liberty.
- I. Describe this joy.
- II. The source of this joy.
 1. Freedom from guilt, and mercy.
 2. Reconciliation with God.
 3. Care of God over his creatures.
 4. His character as God of grace.
- III. The effect.
 1. Strength in the means of grace.
 2. Under reproaches for Christ's saks.
 3. In afflictions.
 4. In death.—D.

THE HEAVENLY RACE.

"So run that ye may obtain."—1 Cor. 9:24.

- I. The requisites necessary to our running the heavenly race.
 1. A clear view of divine things. To know the way of truth, in opposition to error. To know the way of holiness, in opposition to wickedness.
 2. A well studied and regular preparation. Strict discipline; self-denial. Cast off every encumbrance; self-righteousness.
 3. Vigorous and persevering diligence.
- II. The felicity which those shall attain who persevere to the end.
 1. A crown of victory. Christ will bestow it, and they shall receive it with the most dignified honors.
 2. A kingdom of glory. The place—inhabitants, and sovereign of that kingdom are glorious.—T.

THE SLOTHFUL AROUSED.

"What meanest thou, O sleeper? Arise, call upon thy God." Jonah 1:6.

- I. The character—supposes.
 1. Carelessness.
 2. Insensibility.
 3. Danger.
- II. The expostulation—
 1. Expresses deep concern.
 2. Expresses reproof.
 3. Expresses warning.
- III. The duty enforced—
 1. Implies attention to God's word.
 2. Implies belief of the truth.
 3. Implies call to prayer.
 4. Implies renunciation of former sins.—

Rev. P. Cater.

THE IMPORTANT VOYAGE.

"And so it came to pass, that they escaped all safe to land." Acts 27:44.

- I. Life may be compared to a voyage.
 1. Its setting out is generally pleasant.
 2. Attended with various circumstances.
 3. Its duration is uncertain.
 4. Its results are important.
- II. The voyage of life is attended with many dangers.
 - Rocks—quicksands.
- III. Death may be compared to a shipwreck.
 1. The vessel is destroyed.
 2. The cargo lost.
- IV. There is a way of escape.
 1. A mediator is provided.
 2. A promise is given.

3. Means are appointed to be used.—Rev. W. H. Cooper.

THE CHRISTIAN'S OBJECT.

"Looking unto Jesus." Heb. 12:2.

- I. The object of faith.
 1. A divine person.
 2. An almighty Saviour.
 3. An astonishing High priest.
 4. An all-wise guide.
 5. Ever present defense.
 6. Unchangeable friend.
 7. An inexhaustible treasury.
- II. The exigencies of faith.
 1. Conscious guilt.
 2. Sense of inability to recover ourselves.
 3. Conviction of the inability of all human aid.
 4. Anticipation of death.
 5. Prospect of judgment.—Rev. James Gawthorn.

DECISION.

"Choose you, this day, whom ye will serve." Josh. 24:15.

Nothing more to be dreaded than a wavering uncertain disposition in regard to religion. Such a character is ever learning and yet unable to come at the knowledge of the truth, etc.

I. We mark that decision is of the utmost consequence in the important affair of religion if we consider—

1. The evils to which we are exposed.
2. The dangers to which we are subject.
3. The sins to which we are prone.
- II. This decision must be made immediately—"this day."
 1. From the uncertainty of life.
 2. The certainty of death.
 3. The approach of judgment.

How desirable to know if we are decided!
How lamentable the state of wavering and halting!—T. W. C.

SEEKING THE LORD.

"Now set your heart and souls to seek the Lord." 1 Chron. 22:19.

- I. The duty enjoined—"seeking God."
 1. His presence with us in all our concerns; for there is no situation, whether elevated or debased, in which the presence of God is not necessary. Nothing can succeed without his blessing.
 2. The manifestation he affords of himself in his words and works should stimulate us.
 3. All our study concerning God falls short of a direct application to him.
 4. All prayer should present a desire to discover God's glory and will and our duty.
 5. This seeking includes a humble request. For instruction, as ignorant. For help to our weakness. For pardon for our guilt.
- II. The manner prescribed. "Set your hearts and souls."
 1. Implies the integrity of the principle.
 2. That our attention to holy things should not be a matter of course, but made a principal concern.
 3. Ardor and energy in the application.
 4. Use every plea.
 5. The greater experience of help received should be an encouragement to seek again.—Rev. J. Winter.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

One of the hardest months in the year is now upon us. July is hot and uncomfortable for everybody. People do not like to attend church with stiff, starched clothes. They prefer to remain at home.

Strangely enough, an increasing number think they find rest and refreshment by going on hot and stuffy excursion trains long distances into the country or even to some larger town or city. Men, as a rule, do not like to dress up for a Sunday service.

The churches, however, are often cooler than many of the people's homes. They are as comfortable at least. Moreover, at church there is so much to take up one's attention that he forgets the heat and loses himself in the interest of the service.

It is our business, as preachers, to counteract these influences as much as we can, not by frowning and scolding, but by winning qualities and worth-while services. It is no easy task, we admit, but the preacher's duty is clear; he must nerve himself to his task and, if possible, raise the standard of his work for the hottest months.

Is this asking too much of the preacher? We think not. He can make plans for this work months in advance. This is where a pastor gains strength. If he, himself, makes no plans, does not know from week to week what he is going to do, why, then, of course, few of his people know and many do not care.

If, on the other hand, he plans a series of sermons, prints the list and advertises what he is going to do and then delivers the goods, he gives stability, virility, and purpose to his work. Let him plough through the hot weather, never minding it, perspiring if necessary and he stands a good chance of winning.

There are some fields that are especially difficult during July and August, but we believe great gains may be made by planning and executing the plans.

SHALL WE USE THE STEREOPTICON AND MOVING PICTURE MACHINE?

We have recently heard of a church in St. Louis that uses the moving picture machine as an adjunct to its regular work. The pastor says that it attracts large crowds, especially children, and it really accomplishes much good.

Jane Addams says that on a Sunday night in Chicago one-sixth of the entire population is packed into four hundred and sixty-six places of entertainment.

The editor of the *Woman's Home Companion* in "Our Own Page" for May, 1910, comments upon this remark as follows:

"Churches? No! moving-picture shows! The churches on Sunday night in Chicago, and, we fear, in many other places, are not conspicuously crowded. The problem is this: If the Chicago churches had presented an up-to-date moving-picture show, instead of a sermon, would the crowd have

followed the films? Inasmuch as the church admission is free and the theater admission is from five to twenty-five cents, it is a fair assumption that the churches would have been filled.

"Now, if the object of the Sunday-night service is primarily to reach the crowd on the street, and if, as has been shown, the moving picture is a much more vivid and attractive way of reaching that crowd than is a sermon, why, in all seriousness, don't churches give us the thrilling stories of the Old Testament, the beautiful tales of the New Testament and its modern illustrations of Christian heroism in this and other lands, in the up-to-date form—in moving pictures?"

"They may answer that they cannot get hold of the films and the machine, but this answer is not a good answer. Excellent sacred pictures are shown in the present professional entertainments, and many illustrations of modern heroism, self-sacrifice and virtue are in every program. Moreover, a demand for films for church use would enlarge the supply. Moving-picture machines are not expensive and can be easily operated. You can do it in your church. Why don't you?"

MONTHLY SOCIALS FOR CHURCH PEOPLE.

Rev. Dwight S. Bayley, Missoula, Mont., says: One thing the people here do is to hold a monthly social gathering in the church parlors at which the ladies treat those who come just as they would if the same persons came by invitation into their own homes.

Light refreshments are served, occasionally there is a bit of music or something like that, and people are encouraged to enjoy each other's company in a purely social and informal way. No admission price is asked nor is any collection taken. We have found that these socials are of increasing enjoyment to those who attend them, and of increasing value to the church life and work.

AN EASY WAY TO RAISE MONEY.

The Duplex Envelope & Printing Company, Richmond, Va., has put out an interesting plan to raise money in small amounts.

We have all heard of the "Mile of Pennies" proposition. Many Sunday Schools and churches have used the plan very successfully. The "Mile of Nickels" is a larger undertaking, but in many places it works as well as the penny scheme. The Duplex people have suggested in addition the task of raising a "Mile of Dimes."

We do not realize how rapidly these small amounts accumulate. For example, a mile of pennies amounts to \$844.80, a mile of nickels makes \$3,432 and a mile of dimes amounts to the amazing sum of \$8,448. The Duplex company describes the device as follows:

The Champion Coin Collection is a foot long and so arranged that the coins are visible. It may be had in two colors, making it possible to carry out the contest plan which inspires so much enthusiasm among young people and children. A short, sharp contest with a reward for the winning side, has in it great possibilities. Two sizes are made. No. 1 for pennies or dimes, and No. 2 for nickels.

It is the best device on the market for raising money and is used with marked success by church, young people's societies and secular organizations. The scheme works like a charm either for a few feet or the entire mile.

Examine these figures closely:

One hundred feet will cost you \$2.25.

Will earn \$16 in pennies, \$63 in nickels and \$160 in dimes.

Five hundred feet will cost you \$10.

Will earn \$80 in pennies, \$325 in nickels and \$800 in dimes.

One thousand feet will cost you \$20.

Will earn \$160 in pennies, \$650 in nickels and \$1,600 in dimes.

The following poem may be used in connection with the plans. When the coin collector is sent out a letter of explanation will need to be sent also and with it this poem may be made to serve a good purpose:

Fifty-two hundred eighty feet
Stretched out make just one mile,
And sixteen cents for every foot
Are enough to be worth while.

It won't take long to get the cents
To fill a foot or two.

Then if you've sense to work right on
And others held you, too,

You'll be surprised to find ere long
The task that seemed so great
Is done with ease, for foot by foot
Pennies accumulate.

A TALK TO BOYS.

Rev. H. F. Burgess, of Sunnyside, Washington, is a very successful worker with boys. The following significant paragraph is taken from a recent letter describing a splendid service for boys held in his church.

"I then gave a short object lesson, or sermon, taken from C. H. Tyndall's book. Subject: 'Visible and Invisible Writing.' The visible writing, representing his real character, appears by placing the sheet of paper over the heat of a lamp.

"I then closed with a few remarks along the line of Phillips Brooks' sermon on the 'Symmetry of Life.' The service was quite a success. I had given the boys about 150 cards, which I printed myself, as a means of advertising the meeting."

Money for your church by mail. Send 10 cents for successful Mail Order Plan by which I have raised thousands of dollars. Albert Sidney Gregg, 707 Caxton building, Cleveland, O.

Union Summer Services at Pawtucket, R. I.

(A Symposium.)

The Pastors' Impression.

The union services of the First Baptist, Park Place and Pawtucket Congregational Churches, held six weeks during the summer, were well attended, spiritually helpful and evidently much enjoyed.

FRANK RECTOR.

Pastor of First Baptist Church.

* * *

Our three churches met together during the vacation months, each church supplying two services in its own house of worship with out-of-town speakers. A bulletin, advertising the meetings, was placed near the entrance of each church. Offerings in envelopes were returned to their respective churches, the loose collections being retained by the church where the meeting was held.

It's, of course, too early to determine upon ultimate results; but from personal observation and inquiry among our church members, I have no hesitancy in saying that the meetings were a decided success. It was my fortune to be in the city for the first service held in the Baptist Church. The greetings witnessed as workers from the different churches met enroute for worship, was most inspiring.

The congregation was large for a summer gathering; and a hearty response attended song and sermon, as was evinced by the message becoming more fervid and convincing as the speaking advanced.

After the hush of the benediction the spontaneous expressions of appreciation told unmistakably the blessing received by all.

A close count was kept of all attending both morning and evening services throughout the series. The average and totals were most encouraging.

Last Sunday we were again worshipping in our own churches. "It is good to be home again," was of course remarked by many. But to be home again, with a wider conception of God and his kingdom, will surely mean a stronger and more effective work during coming months and years; and this is only one result of the many in consequence of our summer fellowship.

J. J. BROKENSHIRE,
Pastor Park Place Church.

* * *

A Layman's View.

When the psalmist issued the joyful notes of the One Hundred and Thirty-third Psalm he exemplified most fully the desirability of the unity of Christian effort, which has been so grandly illustrated during the summer months by the union services of several of the larger churches of Providence and Pawtucket.

Having been an attendant at the services in Pawtucket, where three churches—the First Baptist, the Pawtucket Congregational, and Park Place Congregational—held a series of "union services" for six Sundays, I unhesitatingly pronounce the consumma-

tion of this "church fellowship" a positive success.

The advantages obtained by these Sunday Union services are apparent, the multiplied audiences (than which nothing is more conducive to enthusiasm in the speaker, and satisfaction to the brethren of the church holding the service)—the audience being fully five times the number usually in attendance during the vacation season in a single church; the enlarged views of Christian faith in God and salvation by grace, independent of church creeds; the selection of eminent speakers, because relatively so few are required is a corresponding relief to the pastor in arranging the list of supplies; the influence on the great mass of people that do not attend church during the heated term; the financial consideration proportionately decreased with the increased number of churches uniting; the better knowledge of, and acquaintance with our Christian citizenship; the ability to profit by emulating other churches in marked lines of advancement; the vacation to the choirs without annoyance, and a much needed rest to the janitor.

If I have passed anything in the more desirable results, it can be embodied in the general verdict of every fair-minded attendant which has been so often voiced in the phrase. "This is all right, let us have more of it."

Layman, First Cong. Church.

A SUNDAY EVENING EXCURSION TICKET.

A NEW STATEMENT OF FAITH.

We have just received a new application for church membership in which the statement of faith is put in the following succinct form:

- "I believe in God as my Creator and Father.
- I take Jesus Christ as my Saviour and Example.
- I accept the Holy Spirit as my Regenerator and Guide.
- I dedicate my life forever to the service of God.
- I will strive ever to bless and serve humanity."

SUGGESTIVE SERMON TOPICS.

- H. Edward Mills, of Spokane, Wash.
- Who Shall Lead the Leaders?
- Choosing a Father.
- If Today Were the Last.
- Our Picture Galleries.

HOW TO USE THE CHURCH HYMNAL.

Rev. J. N. Robertson, of Joy, Ill., writes of his own experience in the use of church hymns:

"I carefully mark every hymn in the hymnal so that I know where to turn for a G. (good); Q. (quiet); B. (bright), or S. (solemn) hymn when required, and when to avoid an N. G. (no good) hymn at all times.

"Every Monday I mark in my hymn book opposite each hymn the date when it has been used. This helps to a more varied use of the whole book. Some pastors have about fifty hymns that do duty several times a year.

"I always search all through the hymn book at least once a month to make sure there is not a favorite hymn being neglected too long!"

FOR A BETTER PRAYER MEETING.

Rev. J. M. Cause, of the University Methodist Episcopal Church, Seattle, Washington, sends out the following mimeograph letter to church members urging them to attend prayer meeting:

"Dear Friend: You used to attend Prayer meeting quite regularly, but your seat has been vacant for some time. We miss you and certainly nothing can take the place of the Prayer meeting as a means of grace. It is the spiritual thermometer of the church and just now it shows that we are too cold. Won't you help us to raise the spiritual temperature of the church by resuming attendance at this service and joining your prayers with ours?"

A FINE SERIES OF SUNDAY EVENING SERMONS.

"In Jesus' Cabinet."

Each sermon presents some one of the apostles as an illustration of some prominent and practical thought.

- Andrew, or Multiplying One's Self.
- John, or Transforming Love.
- Peter, or Used in Spite of Mistakes.
- Matthew, or Introducing One's Acquaintance to Jesus.
- Judas, or Misused Opportunity.
- Thomas, or Looking on the Dark Side of Life.
- Simon, the Politician, or Changing Leaders.
- Paul, or Changing One's Views.

SPECIAL TICKET-1000
SUMMER SUNDAY EVENING EXCURSIONS
MINNAPOLIS TO POINTS HEAVENWARD

SUBJECT TO THE FOLLOWING CONDITIONS:

- 1. Comfortable seat, excellent food, and warm soft coats.
- 2. Tickets good only going. RETURN to old life will be at your risk.
- 3. This ticket is transferable and will be valid for any number of persons.
- 4. Beginning each evening at 7:45 o'clock, running time between rail to arrival 45 minutes, including stops.

MAHONING
METRODITY EPISCOPAL
CHURCH

CORNER
CEAR STREET
AND
MAHONING AVENUE

PASTOR
R. N. MERRILL

Habing Methodist Episcopal Church

SERMON SUBJECT
"From Valley to Mountain Peak"

7:45 p.m.
July 25,
1909.

NOT USED
GOOD
UNLESS
USED

No. 4

Habing Methodist Episcopal Church

SERMON SUBJECT
"In a Windows Cove"

7:45 p.m.
July 18,
1909.

NOT USED
GOOD
UNLESS
USED

No. 3

Habing Methodist Episcopal Church

SERMON SUBJECT
"On the Brim of a Volcano"

7:45 p.m.
July 11,
1909.

NOT USED
GOOD
UNLESS
USED

No. 2

Habing Methodist Episcopal Church

SERMON SUBJECT
"On High Seas"
Fascinating Story of
A Man Without A Country
Appropriate Music by Children's Chorus

7:45 p.m.
July 4,
1909.

NOT USED
GOOD
UNLESS
USED

No. 1

A THOUGHTFUL SERIES OF SUNDAY MORNING SERMONS.

Has God anything to do with man?

What is God?

Who is God?

The Search for God.

The Fatherhood of God.

The Gentleness of God.

The Love of God.

The Providence of God.

The Sympathy of God.

The Presence of God.

The Goodness of God.

The Forgiveness of God.

The Likeness of God.

INDUCING BOYS TO READ THE BIBLE.

One of the best devices to inveigle young boys into obtaining a taste for Bible stories is the "Bible Hero Classic" publication, put out by the Hope Publishing Company, of Chicago. The little books are bound in colored paper printed in clear black type in the words of Scripture without comment.

The first book, for example, is "The Story of Abraham." It is divided into chapters some of which are "Leaving Home," "A Quarrel," "His Name Changed," "Entertaining Angels," etc.

There is nothing about the pamphlet that looks like a Bible. The boy would be attracted to it. These are being widely used by pastors, Sunday School teachers and by parents in the home. There are twelve in the set and sell for eighty cents postpaid. In quantities they are cheaper.

The Good Old Summer Time and The Boy's Camp

July is the boy's month. He is out of school and free to go and come almost as he pleases. He loves to go fishing, camping, swimming, and tramping. He is full of energy and is anxious to work it off, but needs guidance.

This guidance cannot always be given by a pastor. If he, himself, however, is young and full of vitality he may lead the boys in base-ball, cross-country tramps and in other ways. If he cannot do this himself he may be able to find some one who can do it just as well and perhaps better.

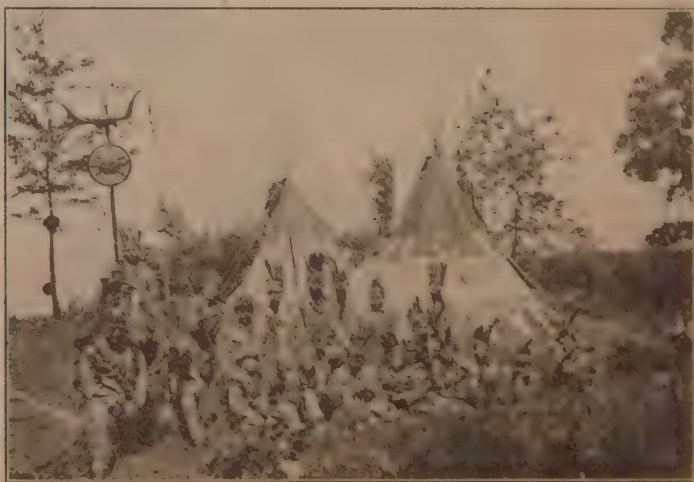
The ideal thing is a boy's camp. Some one who knows how, should estimate the probable cost of feeding a dozen boys for one week. To this should be added the cost of the rental of tents and dishes. Transportation charges are to be added to this amount. If a cook is to be engaged his expenses are of course extra.

The total sum may then be divided by twelve and each boy charged up with his proper share. Experience shows that a dollar or two extra per boy should be added for incidentals. Whatever is left over may be divided again among the boys.

Each boy should carry a blanket to wrap himself in at night. He should also take a tin plate, tin cup, knife, fork and spoon. If fishing is in prospect each boy should take fishing tackle. Bathing suits may also be taken.

When the camp is pitched some where within reach of a farm house where water, milk, butter, and eggs may be purchased, the boys should gather firewood and clean up the grounds and erect their little city of tents.

The wise leader will keep his boys busy. So far as possible there should be regular hours for retiring and an hour for rising. Work should be divided. A few of the boys may bring water, wood, etc., and these



groups changed from day to day so that there shall be no shirkers in the camp.

What are benefits to be derived from camping with the boys? There are many every way. First of all there is the fellowship. Then there is the opportunity to get into the inside of a boy's heart. This is quite an achievement and well worth the cost.

In the evening twilight by the camp fire, when the boys are really tired, there is an opportunity to talk religiously. Many things can be said here that can never be said so effectively any where else.

The writer remembers the experiences with boys' camps. One of them had the camp fire feature and each evening was given over to a talk by some man who came to the camp on purpose to talk with the boys. Some talked about business success and one talked about living a pure life. These evening talks did as much good, probably, as anything ever attempted for the boys.

At the other camp the boys were simply unmanageable at times. They were city boys and were full and running over with fun and mischief. They played all kinds of tricks on each other and would not remain quiet enough at any time, except when they were asleep, for any one to do anything worth while for them. The two men who had charge of them were tired out and anxious to return to normal life when the week was over.

It was thought that the camp had been morally, a failure, but at the annual meeting of the church the next winter one of the boys, a leader in the gang, prepared a very full and interesting account of the trip and surprised everybody by his insight into the purpose and meaning of the camp. He showed very clearly that the influence of the camp leaders on the boys was really very great.

We are constrained to believe that any sort of a boys' camp under the guidance of good men who have the welfare of the boys at heart is a method well worth all its costs.

MOVING PICTURES AND THE SUNDAY SCHOOL.

By a Methodist Pastor.

Used in connection with the Sunday School work the moving picture machine is a decided success, because of its educational and entertaining qualities.

We secure our films from a local film exchange, and so far have succeeded in getting most excellent service. These exchanges are scattered all over the country. Write to the Selig Polyscope Co., 45-49 Randolph street, Chicago, Ill., concerning films and they will direct you to the nearest exchange.

We purchased an Edison machine. We give two entertainments each Saturday, one in the afternoon, for the Sunday School scholars, admission by ticket only. Tickets can only be obtained by attending Sunday School and being on time. We find that by

turning children away from the door they are very early the next Sunday.

In the evening we give another entertainment which is free to the public with a collection at the door to help in defraying the expenses.

GOOD MISSIONARY SERMON TOPICS.

The World One Hundred Years Ago and the World Outlook of Today.

Winning the World for Christ.

The Beginning of Foreign Missions.

The Sociology of Missions.

A Plea for Missions. (Text, Act 8:31.)

Getting a Grasp of Things. (Gen. 12:1-3, Matt. 28:19-20.)

Signs of the Coming Kingdom.

The Progress of Christianity.

Our Debt to Gregory. (Matt. 10:8.)

The Outside World; Our Duty to It.

The Christian's Widening Interests.

AN EXCELLENT CARD.

The following invitation is very suggestive. The evening topics are psychologically arranged. They lead up to the main question:

An X. L. N. C. Way.

To appropriate that which is yours is to be present at the BAPTIST CHURCH, on the following occasions.

Thoughtful-Themes for Thoughtful Individuals.

By the Pastor

Rev. HOLMES S. RIGHTMIRE.

Six Morning Sermons from 1st chap. of Revelation.

Feb. 23. A Servant.

Mar. 1. The Song of the Forgiveness.

" 8. Second Coming of Christ.

" 15. Alpha and Omega.

" 22. Patmos, or First Scene of Revelation.

" 29. The Candelabrum.

The Evening Sermons will be introduced with a Song Story and Solo by a member of the Choir.

Evening Themes.

Feb. 23. How a Politician was Saved.

Mar. 1. How a Learned Man was Saved.

" 8. How a Military Man was Saved.

" 15. How a Rich Man was Saved.

" 22. How a Beggar was Saved.

" 29. How "I" may be Saved.

You are wanted. Bring another with You.

A book of sermons and sermon outlines has been produced by The Mardeen Art Co., Box 136 Emporium, Pa., which has been found very useful by pastors, evangelists, teachers and others who wish to record notes, sermons, essays and Scriptural references of all kinds. The book is bound in French Seal, contains 500 pages and provided with alphabetical index. Their advertisement appears in this paper, on page XI.

FOR THE PRAYER MEETING.

In most churches there is a prayer meeting problem. However good the meeting it seldom reaches any large part of the membership. Until the prayer-life and the prayer-spirit takes a hold of every member of the church, there is and must always be a prayer meeting problem.

The best plan in the prayer meeting is that which supremely emphasizes prayer. What our churches need is far more of prayer. Keeping this fact in mind some methods may be a help.

I have found a prayer meeting record book kept by the deacons a good thing. During the meeting the deacon in charge quietly runs through the roll and puts an attendance mark after the names of all who are present. Once a month the names of those who have been present for each meeting are read. After a few months the pastor has a leverage to use in reaching those who have not attended a single prayer service in the time. Once in six months that record book with its facts can be wisely brought into the pulpit on Sunday morning.

Regularly in the prayer meeting we have reports from the sick and as regularly prayers for the sick and the bereaved. Because churches have failed in this duty not a few of the issues of the hour have come to the front.

It is also a good custom to have a place in the program each week for "Echoes from the Sunday Services." Once a year a roll call prayer meeting is a good thing. Each member is asked to respond with his consecration for the year.

Some times the roll call can be by states. Ask all who were born in Colorado to rise and in turn give their responses, then begin with New England, take each group of states ending with foreign countries. The roll call by states may fittingly end with "State receptions" and light refreshments. Have some one appointed to receive the New Yorkers and so on through the list, of course the main thing is to emphasize spiritual things.

Keep the prayer spirit as the desired end and all of these plans and methods will help in making the mid-week service the heart of the church life.—Exchange.

USE OUR INDIVIDUAL COMMUNION SERVICE ON TRIAL

We have supplied 7000 churches with this cleanly method. They are all delighted.

A complete outfit for your next communion will be sent for trial. To receive outfit sign below, giving date of your communion, and number usually in attendance. Not expensive. Return at our expense if not perfectly satisfactory.

Address, Thomas Communion Service Co., Box 15, Lima, Ohio.

Name

Address

No. of Communicants

Date

BOOK LIST.

We shall mention at least one good book each month in this column. Only those of real value, as books for church or pulpit methods, will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Wash.

"The Seed Basket for Ministers, Sunday School Teachers and Christian Endeavorers," by J. Ellis, published by F. M. Barton, Cleveland, Ohio.

"The Tool Basket for Preachers, Sunday School Teachers and Open Air Workers," by J. Ellis, published by F. M. Barton, Cleveland, Ohio. Each of these books contains nearly 100 pages. They are small pocket editions and are brim full of suggestions for sermon notes, Sunday School addresses, temperance notes, open air addresses, etc., with helpful hints of many kinds and numerous indexes. Such books ought to be very helpful to men and women who have little time for prolonged study. One might find help here when called upon suddenly to make a speech or teach a class.

"Science and Religion," by Henry Calderwood, L. L. D., published by Wilbur B. Ketcham, New York. Blue cloth, pp. 323. For sale by F. M. Barton, Cleveland, Ohio. Special price 50 cents.

Dr. Calderwood delivered this course of lectures at Union Theological Seminary several years ago and repeated it in Edinburgh, Scotland. They have been considered very strong and valuable arguments for religion and are often quoted. Since the book was published there has been a great advance in scientific knowledge and necessarily the book is somewhat out of date. However, at 50 cents per copy, it is a bargain and would prove a very useful and fruitful volume.

"From Youth Into Manhood," by Winfield S. Hall, Ph. M., M. D., published by Y. M. C. A. Press, New York City. Blue boards, pocket edition, pp. 106, price 50 cents.

This is one of the best hand-books for boys on the subject of purity. Dr. Hall is a student of wide experience, a physician and lecturer to college men on the subject of purity. Every wise pastor will have something of the kind to place in the hands of boys and young men who need such information as the book furnishes.—E. A. King.

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

542 East Girard Avenue, - - PHILADELPHIA, PA.

Missionary Illustrations

From "Students and Present Missionary Crisis," published by The Student Volunteer Movement.

MOHAMMEDANISM.

SAMUEL M. ZWEMER, D. D., F. R. G. S., ARABIA.

A PROPHECY. (726)

Mohammed was a true prophet at least once in his life. He taught that among the signs of the coming end of the world and of the fulfillment of Islam's desire would be the rising of the sun in the west. It has arisen. From the uttermost western confines of the Caliphate's temporal empire marched those Arabian troops carrying upon their banners, "Liberty, equality, fraternity, a constitution." This was the first proclamation of the new era, and the dawn of liberty for the western Asia. Those of us who are reading the papers and praying for the coming of God's Kingdom, and who remembers that only three years ago, at the Cairo conference, a company of veteran missionaries—some of whom had been fighting the battle for fifty years—knelt in prayer before a map of the Moslem world and prayed God to give liberty, are still rubbing our eyes with astonishment at what God has wrought.

THE MECCA CONVENTION. (727)

Turkey has for four hundred years held the caliphate, the papacy of the Moslem world. In the hands of the Caliph are the old mantle of Mohammed, signifying his prophetic authority, and the sword of Mohammed, signifying his political dominion; and every part of the Moslem world, every Friday at noon prayer, remembers the great political capital and prays Allah to bless the temporal ruler of the Moslem world.

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Mohammedans. They are the center toward which for centuries prayers and pilgrimages have gravitated. How a Student Volunteer Convention shrinks in comparative size when you try to imagine the audience that collects, not in a half circle, but in a perfect circle, around the Kaaba, the Beit Allah—an audience of 70,000 pilgrims, more than fourteen times the capacity of Convention Hall in Rochester! They have been gathering there yearly for thirteen centuries, without having traveling expenses paid; without attractive music or speakers, crowding from every part of the Moslem world to the heart of Islam for the deepening of their spiritual life. That typifies the strategic importance of Arabia.

HEROES IN THE FIGHT. (728)

And look beyond. In every unoccupied part of the vast field there is such unique opportunity as never has been since the days of the apostles; and there are glorious impossibilities in these unoccupied fields. There is the greater part of Russian Asia, there are four provinces in Arabia, there is one province in Persia without a single missionary. It is easy for us to

sing as soldiers of the Cross, "Like a mighty army moves the Church of God." It does not move. It hugs the trenches, and out there you are leaving single workers to die alone. Hear their cry. Hear their prayer:

"More than half beaten, but fearless,
Facing the storm and the might;
Breathless and reeling, but tearless,
Here in the full lull of the fight,
I who bow not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee,
Give me the heart of a man!
What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all,
Strong is my foe—he advances!
Snap is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!"

AFRICA.

BISHOP JOSEPH C. HARTZELL.

THE PROBLEM. (729)

I want for a moment to hold before you that mass of pagan humanity and ask you to remember that it is nearly two thousand years since Christ died upon the cross for Africa, the continent which gave him a hiding place in his childhood, the continent which has in its northeastern corner the oldest civilization upon the earth, the continent along whose shores for centuries have come and gone the armies of the world, across which the nations have traveled to and fro. Two thousand years, and what have we done to bring to its sin-sick millions the healing of the Christ? And today, shall they be left to the tender mercies of government alone, shall they be allowed to become the victims of rum and the other evil influences accompanying our civilization? Or shall the Church of Jesus Christ accept the challenge and give to them the Gospel of Jesus Christ?

Then there is Mohammedan Africa, and from this false faith comes another menace to the pagans of the continent. Steadily the forces of the Moslem religion are making inroads in pagan Africa. And let it be said right here, lest I forget it, that more converts have been won during the last fifty years from among the native blacks of Africa to the Mohammedan faith by the devotees of Islam than have been won to Christianity by the missionaries of the Cross of Christ. There is the problem that is facing the church in relation to Mohammedanism in Africa, the question as to whether a continent shall be won for Mohammed and lost for our Christ.

CHRIST OR MOHAMMED? (730)

Further, there is little danger of the pagan African becoming Mohammedan, if he is given

the Gospel first. The shame of it is that Mohammedanism is winning its greatest victories in the heart of the continent, where the Church of Christ has no representatives. If given an opportunity, the Gospel wins the native and holds him true. I remember one case in Liberia, where perhaps forty years ago Anne Wilkins, a splendid missionary woman, had a school among the native boys and girls on Saint Paul River. They were all converted except one. Miss Wilkins came home and died, after a most successful missionary term, and the school was closed. Those attending it were scattered, and the work seemed at an end. About five years ago a commission, composed of Liberians and foreigners, was sent out to fix the line between Liberia and Sierra Leone. One Saturday, being inland two or three hundred miles from the coast, they decided to stop near a large kraal for the Sabbath. Contrary to their usual experience during the trip, they found there no evidence of Mohammedan influence, and when they asked the reason, some of the men in explanation said: "We learned about Anne Wilkins' God in her school on Saint Paul River, and we have been waiting for the coming of her God." Waiting for Anne Wilkins' God! The most pathetic fact in relation to Africa is that among these hundred millions there are scores and hundreds of calls, coming to the missionaries of the different churches, for knowledge of Anne Wilkins' God; and deaf ears have to be turned to the appeals because the Christian churches at home have not supplied the missionaries to bear the message.

SOUTH AMERICA.

ROBERT SPEER.

A DEAD CHRIST. (731)

What the people see of Christ is no real picture of him. We went to more than eighty churches in South America. In not one of all those churches was there a symbol or a picture or a suggestion of the resurrection or of the ascension—not one. In every case Christ was either dead upon the cross or he was a ghastly figure, lying in a grave. Where is the living Christ? a man cries out again and again as he travels up and down South America and no voice answers him in reply. He is not there, because, once more, the men who ought to be his representatives and preach his Gospel there are silent regarding him.

"OH, BROTHER." (732)

If men need Christ anywhere, they need him there also, and they need him before they die. About two months ago, our boat tied up one night along the east bank of the Magdalena River. It was an old-fashioned stern-wheel river boat, burning wood, and every three or four hours we had to stop to take on fresh fuel. We were still in the lower reaches of the river and it was possible to run by night. We had fallen asleep in the earlier part of the evening, but were awakened as the boat tied up to the shore, and the men ran out with the gangway, and began to bring on the wood. Here and there we saw the glare of the torches on the tropical forest and then heard the mur-

mur of the boatmen as they carried on the great racks of fuel and piled it up against the stanchions of the lower deck. I fell asleep again, but suddenly was awakened by the sound of a plunging body in the water and a rush of footsteps on the lower deck and excited voices whispering, and then a half-strangled, pitiful cry, "Oh, hombre," literally, "Oh, man," but truly also, "Oh, brother! Oh, friend!" and then a gurgling sound and a swirl of the brown waters rushing by, and all was still. After a little while the work was done, the men came aboard, the ropes were thrown off, and our boat went sobbing on its way up the stream. In the morning we asked the captain what had been the trouble, and he said that it was a Colombian private soldier who had been sleeping on the unfenced lower deck and rolled off in his sleep into the water; that nobody had seen him go; they had heard his cry, but were too late to help him, and the man was gone.

Often on that river journey and often on the days that have passed since, it has seemed to me that I could hear that only half-conscious strangled cry sounding in my ears, "Oh, Friend! Oh, Friend!" and that it was the cry of many millions of South American peoples making earnest, if silent, appeal for the things that in Christ we have to give. "Oh, Friend!" That voice calls to you, men and women of Canada and the United States. Will it find in you the heart of a friend, to reply?

INDIA.

MODERN SAUL IN INDIA. (733)

Yet such men find it a terrible struggle to come out for Christianity. One of my fellow workers who left all to follow Christ will illustrate their attitude. His father was a bitter opponent of Christianity in South India. This boy so hated Christ and Christianity that he had made in his house an effigy of Christ on the cross that he could kick it every day of his life, and he did so for several months. He wanted to get the best education, and the best education was to be had in our Christian College. He read the story of Joseph and he was convicted of sin; he read the story of Jesus and his heart went out after Christ. In one meeting he took a stand for Christ. His father threatened him. Christmas Eve came and his father said, "Tomorrow you must perform the worship for your mother before that idol." He said, "I can't do it." The father said, "No son of mine can stay in this house who does not worship the gods." That night he went away from his father's house, went out to be disinherited, never to go back, and today he is a faithful witness of the Gospel in South India.—*Geo. Sherwood Eddy.*

LEAVENING IN INDIA. (734)

Three-fourths of the Brahmo Somaj movement, in its guiding spirit and ambition, is Christian to the core. *Chunder Sen*, the most distinguished leader of that movement, was a man passionately imbued with the Spirit of Christ. He was convinced that Christ was the all-controlling power in India. Once, in a lecture, he exclaimed, "It is not the British Empire, it is not the Queen-Empress of India, who rules this land. None but Jesus is worth-

to wear this diadem in India, and he shall have it. Oh, my Christ! my sweet Christ, the most lustrous jewel of my heart, the bridal adornment of my soul. For twenty long years have I loved him in my miserable heart. . . . I have ever found sweetness and joy unspeakable in my Master Jesus. He, the bridegroom, cometh among you. May India adorn herself as a bride, in her glittering apparel, that she may be ready to meet him." Other such movements as the Prathana Somaj and the Arya Somaj have come into existence recently through the new Spirit of Christ which has brought Hinduism into contempt among its own people.

—John C. James, India.

CHINA.

DEVOTION IN CHINA. (735)

Another day we go into a temple. A woman comes in with her little son. We notice her because of the evident refinement of dress and manner, and because she looks so sorrowful. She goes to the altar and taking a red coat from a parcel she has brought, bows and kneels to offer her prayer. It is the red coat of the penitent. On the front and back large Chinese characters say, "A woman who has sinned begs forgiveness." Again and again she bows and kneels. It is a very earnest prayer. There is trouble at home, a bystander says, and she is trying to expiate her sin to secure peace and relief for her loved ones. There is something very reverent in her attitude that makes us feel it an indelicacy to be watching, but the thing that strongly appeals to us is that here is one offering herself to secure to another relief and hope—and she a heathen woman. She is but interpreting that vital truth, "For life must life be given."—Miss Osborn, Foo-chow, China.

FIFTY LAY PREACHERS IN ONE CHURCH. (736)

For over twenty years, with but two exceptions for a brief period, there has not been a single penny from the United States used here in the payment of native preachers' salaries. They have carried on their own work, paying their own preachers. This last year, in July, when they met out there and brought in their offerings, although the year has been one of the most serious financially, because of the loss of all their cattle, we found that \$725 had been given by these natives to carry the Gospel into new fields. They have seen the vision of Jesus Christ and they are eager to give to others what they have received.

In our own church we have fifty men who are on the preaching list. In Africa it is not the preacher who does all the speaking. Every member in good standing is supposed to go out at least every Sunday and preach the Gospel. Not alone do they work at home, but they are willing to go out to distant fields. Just before I left, in July, a question arose in our meeting as to whether we should take up a new work. One of our men had gone fifty miles away from his former home, built a church and carried on the work for two years. For fifteen years some of our men have been going up into Rhodesia, a thousand miles away, preaching the Gospel. They are willing and able to carry the message. Men and women are needed now in South Africa, not so much to preach the Gospel as to lead out and help the natives who are willing and able. We need men and women who will train these people—train them in the Bible, train them as normal teachers, train them in the industrial departments. If we are willing to go in sufficient numbers to lead them, it will be a question only of a few years when South Africa shall be won to Jesus Christ.—Rev. Albert E. Leroy, Natal, South Africa.

Preacher's Scrap Book

REGRETS CLERGY'S CHANGE. (737)

I regret to say that during the last generation a too small proportion of the strongest young men seem to have been attracted to the ministry. The inadequacy of the compensation, the change from the commanding influence that the ministers had in the early part of this century to that which they now occupy has influenced many men who in early days would have taken to the ministry, to pursue other callings. Nevertheless the influence of the church in our community is still deep-seated, and religion forms the inspiration of the great body of our people. A minister, to command the constant attention of a great congregation, must now be a man of power. The mere office does not carry with it either the sacredness or the influence that was once attached to it. I look, however, for a reaction in this matter. I believe that in the near future more men of greater native force will enter the ministry.

—Wm. H. Taft.

POEM OPENS PRISON. (738)

But here are the verses, and the subject is open for discussion. Step lively, gentlemen, for I am anxious to hear from you. And please remember in your deliberations that the man who was pardoned for writing the poetry may have been convicted for the same reason:

THE PRISONER'S PLEA.

Oh, I want to go home; yes, I want to be free,
And to go where a welcome is waiting for me;
Te leave all the present, its woe and its dread,
And to look to the future—the dead past is dead.

I want to be out with my feet on the ground,
Where the air is a-quiver with light and with sound.

I want to be there where my fancy doth roam.

I want to go
Want to go
Ironic.

Yes, I want to go home to a joytime of rest,
Where a loved one is waiting, the cubs at her breast,

To take up the struggle with might and with main,

And to be, oh, so happy, so happy again!
And to find laughter, I want to find cheers.
I've had quite a surfeit of wailing and tears!
I hate to feel friendless and be all alone—

I want to go
Want to go
Home,

Is there no way to end this long vigil of woe?
Fling open the barriers, that I may go

To the place by the fireside held vacant for me,
To dandle the youngsters again on my knee,
To gain from past follies' dire debts a release,
And to hold a communion forever with peace,
Oh, Christ, hear my cry in the heavenly dome—

I want to go
Want to go
Home

DESPISED BUT VALUABLE. (739)

Annie Oakes Huntington, in a recent number of "Country Life in America," points out that while the farmer wages relentless war upon the common burdock, as much as 50,000 pounds of burdock root is annually imported, for medicinal use. The best quality comes from Belgium, and ranges in price from three to eight cents a pound. Hitherto but one man has had the courage to praise the persevering weed, says Miss Huntington, who quotes as follows from Mr. L. H. Bailey's "Manual of Gardening;":

"The burdock is one of the most striking and decorative of plants, and a good piece of it against a building or on a rough bank is just as useful as some plant which costs money and is difficult to grow. I had a good clump of it under my study window, and it was a great comfort, but the man would persist in cutting it down when he mowed the lawn. When I remonstrated, he declared that it was nothing but burdock; but I insisted that, so far from being burdock, it was really *Lappa major*, since which time the plant enjoyed his utmost respect."

Illustrations from Nature

THOMAS H. WARNER.

PRAYER AND NATURE. (743)

In 1894 there was a general drought in South Dakota. The work of the rain-makers was a failure. At length the mayor of Aberdeen called on the people to suspend business and gather in the Grain Palace to ask God for rain. That evening a light shower fell, and the next night a general rain refreshed all that region. The mayor of Madison did likewise, and within forty-eight hours they had their answer. The mayor of Watertown did the same, with like results. At Brookings the mayor issued a proclamation asking for prayer. That evening the service was cut short so that the people might reach home before the storm. One town had tried human rain-makers,

VOICE FROM PRISON. (740)

During the recent temperance contest in Tennessee, a man who had a son in the penitentiary because of a crime committed in a drunken brawl, was approached by friends of the governor and told that his son would be pardoned if he would vote on the side of the "wets." The father finally laid the proposition before the son himself. Promptly there came back from the penitentiary this message: "I have disgraced the family once. Father don't you disgrace it again." So the father returned answer, "If that is the price of freedom, the boy will serve out his sentence."—Bishop W. F. Anderson.

LIFE SAVER AND DEADLY. (741)

Formerly the chemist when he wished to obtain sodium extracted it from common salt and discharged the chlorine gas into the air. It was found that in establishments where the manufacture of sodium was conducted on a large scale the destructive properties of the chlorine discharged into the air were such that all vegetation was killed for some distance around the manufactory. This came to be such a nuisance that the manufacturers were either compelled to stop business or in some way take care of the chlorine. This is done at the present day by uniting the chlorine gas with common lime, forming chloride of lime.

SAFETY IN COMBINING. (742)

Salt at the present day is very cheap, but at the beginning of the present century it was worth from \$60 to \$70 per ton. The methods of decomposing salt to obtain its constituents, which are used in various other compounds, are very simple today as compared with the processes that prevailed in the days before the advent of electricity in large volume, such as is produced by the power of Niagara Falls. It is curious to note that a substance so useful and so harmless as common salt should be made out of two such refractory and dangerous elements as chlorine and sodium. Both of these elements, standing by themselves, seem to be out of harmony with nature, but when combined there are few substances that serve a better purpose.

but had not sought rain from heaven. A traveling man was heard to ask another what was the matter with that town, that towns all about should have rain and that place have none. "Oh," was the reply, "here they make rain, they don't pray for it."

PROFITING BY OBSERVATION. (744)

"I once went up the Amazon and Orinoco rivers on an animal-capturing expedition," said an old showman. "I hit on a new plan for the capture of monkeys. I fitted up an electric battery, and attached to it an apparatus that would allow a score of them to get hold of it. The natives took to it."

the apparatus, danced and yelled, and then retired. The monkeys made a dash for it. I turned on the current, and they were easily captured. We tried it a month afterwards, fifty miles away, but not a monkey came off his perch in the trees. They profited by observation. Some people do not.

PSYCHOTHERAPY. (745)

There was a woman in the train with her face tied up in a handkerchief. Directly opposite was a benevolent-looking man, who was on the watch to extend consolation. He inquired, "Have you toothache, ma'am?" She nodded her head. "Too bad," he replied, "I know how to pity you. I suppose you've tried peppermint, camphor, hot salt, whiskey and all that?" She nodded again. "Well," he continued, "I've heard that pain can be overcome by will-power. They say that imagination has a good deal to do with it. Suppose you imagine your tooth does not ache the least bit." "And suppose you imagine you are the biggest donkey in London," exclaimed the woman, as the tooth gave another jump.

PURPOSE AND ACHIEVEMENT. (747)

One day, in the spring when the fruit trees were one mass of bloom, Gotthold, walking in his garden, said to a friend: "These trees bear many more blossoms than they can possibly ripen into fruit. This shows in them a disposition to pay liberally for the ground they occupy, although they are afterwards hindered from carrying it into effect. It is the same with good men. How large, how keen, how many thousand-fold are their virtuous resolutions and inward desires to love and serve the Lord." We all form great purposes, but we do not achieve them all.

REFLECTING CHRIST. (748)

A chemist was showing a friend his collection of precious stones. The friend noticed a small, dark green stone of no special beauty. "Why do you have this dull thing among your precious gems?" he asked. "That is one of my greatest treasures," the chemist answered. He turned on the gas. Instantly fiery gleams flashed out from the stone, and it blazed into a rich, rich glow like a royal ruby. "This stone, the Alexandrite," said the chemist, does not show its beauty in the day-light, but by artificial light it blazes into glorious color. The Christian is at his best when he is reflecting Christ.

REST. (750)

A London physician has declared in favor of what he calls the "silence cure" for nervous women. The doctor is a specialist with a high reputation among society women. He insists that all that is needed is to pass an hour or so every day in absolute silence. This will not only soothe the nerves but will cause the lines of worry to leave the face, and will impart an expression of peacefulness and beauty. It is

a good thing for the Christian to rest in the Lord and to keep silence before him.

SECRETS REVEALED. (751)

A lock of hair, given by some maid to her lover, was discovered in an old oak tree, which was sawed up into boards. One of the boards was taken to a carpenter's shop, where it attracted attention by an odd-looking knot. It proved to be a peg of yew, containing a lock of bright red hair. Further investigation demonstrated that a hole had been bored in the tree, and that the plug, containing love's gift, had been driven into the aperture. The trunk above the knot had no fewer than 250 rings, each one representing a year's growth. The difficulty of keeping a secret forever, has seldom been more quaintly illustrated.

SEEKING THE LOST. (752)

A crowd collected in a main street to watch a parrot which had taken refuge upon a roof. Its owner had been allowed to ascend the roof to coax the bird back. As it flew from place to place, its owner scrambling after it, the crowd became positively excited. A deafening cheer went up when the parrot was at last caught and caged. They rejoiced when a lost bird was found. We should rejoice when a lost soul is found.

SIN GERMS. (754)

Ambition to become a great scientist had to seized upon young Irving Benton, of Brooklyn, that he was determined to get material for his studies, no matter how he got it. When two detectives visited him, he was gloating over dozens of glass slides which he had stolen, on which were enough disease germs to kill all New York if they were let loose. Ambition has led many to play with the deadly germs of sin.

SLEEP. (755)

Sleep sweetly in this quiet room,
O thou, whoe'er thou art.
And let no mournful yesterdays
Disturb thy peaceful heart.
Nor let tomorrow scare thy rest
With thoughts of coming ill,
Thy Maker is thy changeless Friend,
His love surrounds thee still.
Forget thyself and all the world,
Put out each feverish light,
The stars are watching overhead,
Sleep sweetly then, Good night.

SOUL AND BODY. (756)

A new society holds out the promise of a perfectly symmetrical figure and the ability to regain youth. The process is simple, according to Edward Chase Merrill, founder and teacher of the new organization. All that is really needed after the necessary physical exercises are practised, is that desire for a symmetrical form permeate the mind of the individual. The mind growing constantly in perfection, the body is moulded by the superior force of mind over matter. According to Paul, the Christian is transformed by the renewing of his mind.

Illustrations From The German

TRANSLATED BY BENJ. SCHLIFF.

THE INFLUENCE OF SMALL THINGS IN CONVERSION. (757)

2 Kings 5:3; John 1:46.

In a certain prison a condemned murderer sat, fearful even behind his bars, totally unresponsive to the appeals of visitors, who urged him to accept Christ. One day an aged gentleman approached the cell, spoke kindly to the prisoner, and during the conversation, said: "How immeasurably great is the love of God, who gave his only son for such sinners as *we* are." The little word "*we*" was the key that unlocked the heart of this criminal, and soon Christ was there enthroned.

In a railway carriage the usual mixed company of travelers was seated. There were the "scornful," but among them also a true servant of Christ. He spoke in defense of his Lord, but the enemies of the Gospel being bolder, he desisted. From his eyes and over his cheeks ran tears of pity and sorrow, however, and suddenly the talk had stopped. Some years later the minister received a letter from one of those, who had been present at the above-related occurrence, in which was written: "I have forgotten the words you spoke, but those tears spoke to me so eloquently that I will *never* forget them." Forgive me for Christ's sake, whom I once reviled."

You may not be able to *say* much, but *what* you say and do, steep in believing prayer and God will add his blessing.

I LOVE YOU. (758)

1 John 4:19; Matt. 23:37; Mark 10:21, 22.

In 1869 Crown Prince Frederick, of Germany, visited Jerusalem and incidentally inspected the Deaconess' Hospital on Mt. Zion. A three-year-old child attracted his attention, and he sat down at her bedside and played with her and caressed her. The poor child looked up to him with joy-filled face and whispered several times in her native Arabic: "Ahub-buka! Ahubbuka!" "What does the little one want of me," asked he. The nurse replied: "Your royal highness, she says, 'I love you!'" The condescension of the prince was the cause.

The Son of the King of Kings has come to us in condescension without compare. He not only acted kindly toward us, but proved his love by his faithfulness unto death. The least that we can do is to look up to him in sincerity and to say: "I love you!" The human heart longs for love and is unhappy without it. Do not forget that Christ's heart also longs for your love and weeps when even a single soul turns away from him. May it be said of each one of us: "We love *him*, because he first loved us."

LIVING THAT IS WORTH WHILE.

(759)

Prov. 19:17; Matt. 25:40.

A gentleman of Piedmont, wealthy, but bored by society and its pleasures, and tired of life, determined one night to end it all, and was hurrying through the streets of Turin toward

the river, when he felt a tug at his coat, and looking around saw a small boy with a peaked face, who said: "We are six and dying of hunger!" "Why should I not help this needy family," said the man to himself; "I have the means and it will take only a few moments." The boy led him to a scene of the utmost poverty and need. Taking his purse from his pocket, he emptied its contents upon the table and said: "For you!" The starving family overwhelmed him with thanks, and their gratitude caused the tears to flow and he said: "Tomorrow I will come again!" After leaving this hut he exclaimed: "Fool that I was, to want to leave a world in which one can purchase such joy as fills my heart, as cheaply as this was bought!"

That is genuine happiness which results from helpfulness. Selfishness never yet filled a heart with lasting joy. The safest investment is, to lend to the Lord, for the interest is not only sure, but also bountiful and rendered us in manifold forms.

THE DESCENT OF MAN. (760)

Gen. 1:27; Heb. 2:7.

At the time when the Darwinian theory was promulgated, a little girl went to a zoological garden with her mother and stood at the cage of apes for a long time, watching the clever, almost human-like actions of gorillas and orang-outangs. Turning to her mother, she asked: "Mother, do they pray?" and with this question gave voice in childish wisdom the greatest barrier to acceptance of Darwin's doctrine. The heart of man is God-conscious; is the heart of an ape?

THE BIBLE SUSTAINED ME (762)

Psa. 119:105; 119:72; 19:10.

"Desist with your arguments against the Bible," said an aged man of God to his son, a highly-educated man, a professor of natural science. "I care not a fig for your so-called proofs! Had I not had the support of this Book, I should have gone to ruin in despair a thousand times during my long life, but it kept me above water. In the darkest days, it brought light and joy to my heart; daily it nourished, comforted, chastised me! That I *know*, and therefore your arguments have no weight with me. It matters little to me whether Moses or some other man of God wrote the Pentateuch. I know that the Bible as a whole has long sustained me, that it is the source of my spiritual life today, and that it will comfort me in the valley of the dark shadows, and that is *all* I care to know."

The argument of experience is stronger than all the arguments of the destructive higher critics," so-called. We know that the Word of God is a lamp unto our feet and a light unto our path, that the law of his mouth is better unto us than thousands of gold and silver, and that his judgments are sweeter than honey and the honey-comb. Unless some in controvertibly better substitute is offered us, we will do well to hold fast to that "sure word of prophecy" which will not deceive us.

Illustrations in Faith and Trust

REV. ORIN EDSON CROOKER, CLEVELAND.

THE MISSIONARY'S FAITH. (763)

"Faith is the substance of things hoped for." Heb. 11:1.

"On the banks of the Kuruman, in the density of African heathenism, Robert and Mary Moffat toiled on for ten years without a single convert. Four hundred miles beyond the frontier of civilization, alone in the midst of savages, their faith never wavered. At a time when there was 'no glimmer of dawn' a letter was received from a friend in far-off England, asking if there was anything of use which could be sent. The significant answer of Mary Moffat was: 'Send us a communion service; we shall want it some day.' It came three years later, the day before the first converts were baptized."—*Josiah Strong in "The Next Great Awakening."*

FAITH AND UNCERTAINTIES.

"I will trust, and not be afraid." Isaiah 12:2. It was growing dark in the old barn, and to the child, straying in out of the fading afternoon light it looked more shadowy still. But some one was moving about in the hay overhead, and the little fellow came to the foot of the ladder and called:

"Is you there, grandpa? I want to come up."

"All right; come along then," was the cheery response. But the little foot placed on the bottom of the ladder paused, and a troubled face was lifted toward the dim loft.

"Grandpa, I can't see the top step!"

A reassuring laugh answered: "Put your foot on the round where you are, little man, and climb up. The last step is here, and you'll see it when you get to it."

It was only the old lesson that we all need over and over again—the faithless cry we are always sending out to be allowed to see the end from the beginning, and the answer that in one way and another, by inspiration, by experience, is always coming to us: Climb from where you are. Take the step that is next above you, and wait for the one beyond to be revealed in its time. Believe and climb.—*The Optimist.*

FAITH AMID MISFORTUNES. (765)

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass." Psalm 37:5.

In 1666 Paul Gerhardt was removed from his pastorate in Berlin and driven from the country by order of the king. He undertook the journey to Saxony on foot accompanied by his wife who was greatly broken in spirit by their misfortune. Gerhardt did his best to cheer his wife and strengthen her faith, telling her repeatedly that all would be well. One night they stopped at an inn, and there he began writing his famous hymn based on the words, 'Trust in the Lord.' While he was working on it in the public room of the tavern two belated travelers came in, and one remarked to the host that they were on their way to Berlin to see the deposed minister, Gerhardt.

'I am Paul Gerhardt,' said the latter to them. One of the gentlemen then gave him a letter from Duke Christian, of Merseburg, offering him a refuge and informing him that a pension had been settled upon him for life. With the letter in one hand and the almost completed hymn in the other he went to his wife. 'See,' said he, 'Did I not tell you that if we confided in God that all would be well!'—*L. A. Banks, in "Immortal Hymns and their Story."*

FAITH IN OLD AGE. (766)

"The Lord is my shepherd, I shall not want."

Psalm 23:1.

It was an old woman, well up in the eighties, who lived in the tumble-down house at the end of the street. She lived all alone, for her people were all dead and gone these many years. How she managed to get along puzzled almost every one who ever gave the matter any thought. To her pastor she one day told the secret, if such it was. 'I have always had faith in God,' she said, 'and in all my eighty years and more, he has never deserted me. I cannot think that he will cease to look after me now.' One feels like bowing one's head in silent reverence before such a great soul as this. How much more she must have gotten out of life than many a one, who, nearing the close of life's long day, feels in his heart like exclaiming in the words that Longfellow puts into the mouth of Michael Angelo, 'So near to death, and yet so far from God.'—*O. E. C.*

FAITH IN THE MIDST OF DOUBT.

"In confidence shall be your strength." Isaiah 30:15.

"An explorer stood one morning on high ground and looked across at the still higher peak he hoped to attain. He marked out plainly the way he intended to take through the rough places in the valley below and up the opposite slope. With the image of the way clear in his mind he started on. But as he got well into the valley he encountered many obstructions upon which he had not counted. The distance was greater than he had thought, and he could see but a short distance ahead. The heat was overpowering. Many trails intersected and gave promise of leading by way of easier ground. But when most perplexed, despairing, and about to yield to these easier ways he remembered the vision he had had from the still higher ground earlier in the day. Though unable now to see, faith that he had seen the right way from above gave him cheer. Taking a drink from a cool mountain stream he pressed on and made the peak."—*Lyman Abbott.*

A WIDOW'S FAITH. (768)

"She that is a widow . . . and desolate, trusteth in God." 1 Tim. 5:5:

"Bishop Marvin relates that during the war of the rebellion he was once traveling in a wild region in Arkansas. He had been driven from his home by the Union troops and was

greatly depressed. But as he drew near a desolated log-cabin he heard some one singing 'Nearer, My God, to Thee.' He got down from his horse and entered the house. There he found an old widow woman singing in the midst of such poverty as he had never seen before. His fears and despondency vanished, and he went on his way happy and trustful because of the faith which he had beheld and the hymn which he had heard."—*A. L. Banks, in "Immortal Hymns and their Story."*

A MINISTER'S FAITH. (769)

"For we walk by faith, not sight." 2 Cor. 5:7.
"An aged minister was asked how he would change his ministry if he could live his life over again. He said: 'I would try more to fill my sermons with faith in the eternal love and the eternal presence. In him we live, and move, and have our being.' If Enoch could walk with God three hundred years, why cannot we with the help of our blessed Bible, the plentitude of the Spirit's outpouring, the edifying instruction of godly teachers and the inspiring fellowship of the saints?"—*W. J. Mosier.*

A QUAKER'S FAITH. (770)

"Blessed is that man that maketh the Lord his trust." Psa. 40:4.)

"During the French and Indian war a family of Friends seem to have no fear of the savages. They never had any locks or bolts to their doors, but to please their neighbors they took the precaution that seemed to them needless—of pulling in at night the string that lifted the latch to the door. One night the Quaker could not sleep, so he lay thinking. He had always trusted in God, yet he pulled in his latch string; he talked the matter over with his wife; she was of the same opinion. He got up and put the latch-string out. That same night, the Indians came. They pulled the string and went into the house, talked a little among themselves and went out and shut the door softly. The next day the Quaker found that his neighbors' homes had all been forcibly entered and the occupants killed. Years after, a chief who had been the leader in the attack on the white settlement, said that when he saw the latch-string out, the sign of confidence made him change his mind, and he said to those with him, 'These people are not our enemies. They are not afraid of us. They are protected by the Great Spirit.'" *Youth's Companion.*

FAITH IN A THATCHED COTTAGE.

(771)

"The Lord is the strength of my life." Psa. 27:1.

"Robert Collier tells the story of how when he went back to his old home in Scotland he found it so changed, and the friends of his youth gone and forgotten, that the light seemed for the time to have faded out of his heart. His way, however, led him to a thatched cottage where lived an old man and an old woman. As they sat there over their peat fire, the old crone told him a story of infinite pathos. She

had borne many children, but all were dead save one, and he was living in far-off Australia. Then, with the tears running down her cheeks, her heart gave a great bound, and she turned away from the picture of her sadness and spoke of the infinite blessings of God which come to those who trust and hope. Robert Collier says that as he listened the burden seemed to lift from his heart, and he adds, 'Such is the grand impregnable fastness to which all the ages turn—faith and trust in the Infinite Father's love for his children.'"—*Christian Leader.*

THE CHURCH THAT ATTRACTS.

(761)

A lady had visited a newly built church for some time, in which Christ, the Crucified, was preached as the only Saviour. One day she was asked by acquaintances: "How is it that you left your former church for this one?" She replied: "In that church I always got the impression that I was a pretty good sort of a woman; here, however, I always find that I still lack many things, and am encouraged to press forward toward higher ideals."

That result was a proof of true preaching. Brethren, cry not "peace, peace," when there is none. Rather join with Paul in his cry, Eph. 5:14 and his determination, 1 Cor. 2:2.

OUR FLAG.

Why should the flag of such a young country be called "Old Glory?" Because it is twenty-three years older than the present flag of Great Britain, seventeen years older than the French tri-color, nearly a hundred years older than the present flags of Germany and Italy, and eight years older than the flag of Spain. When the Continental Congress found that the political bands which connected us with the mother country had indeed been perpetually broken, they appointed a committee to devise a flag that should stand for the nation, independence, dignity and power. George Washington was the chairman of that committee, and, upon receiving his report in 1777, Congress resolved, "That the flag of the thirteen United States be thirteen stripes, alternate red and white; and that the union be thirteen stars, white in a blue field, representing a new constellation." At first a new star and a new stripe were added for each new state; but our vast territory was molded into new states so rapidly that this arrangement became cumbersome, and in 1818 Congress passed an act returning to the original thirteen stripes, but added a star for each new state. That is the law today, so that this flag has thirteen stripes, seven red and six white, and forty-six stars.

THE ODOR OF SANCTITY.

On Christmas day the Episcopal church in an inland town was beautifully decorated, so much so that many outsiders came to view it, one of whom, as she gazed on its beauties, and inhaled the perfume of spruce and pine and balsam, feelingly remarked: "How solemn it smells!" The minister promptly observed that he had heard of the "odor of sanctity," but never knew exactly until now what it was.

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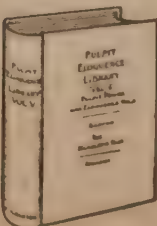
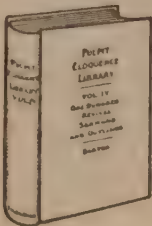
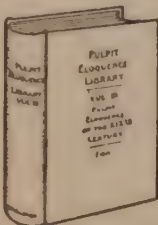
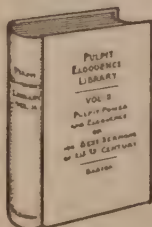
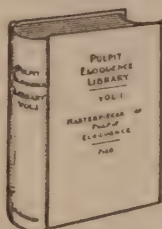
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 10; 45:7, 8; 67:1, 2; 68:28; 89:15; 103:13,
 14; 119:41; 139; 146:7; 147:2-4.
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 Ecclesiastes 1-12.
 Isaiah 8:20; 14:15; 16:13-16; 32:15; 44:17;
 50:4; 52:6; 53:6; 54:4; 59:1, 2; 59:14-15;
 63:1.
 Jeremiah 6:16; 9:1; 10:23; 15:16.
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 10:34; 11:28; 11:30; 12:20; 13:19; 13:38;
 13:58; 14:1-3; 14:
 31; 15:32; 16:15;
 16:26; 17:2; 17:8;
 18:12; 19:30; 20:22;
 20:30-34; 22:5; 22:
 42; 26:26; 26:36-
 46; 26:69; 27:26;
 27:33-35; 27:45-46;
 28:20.

I Corinthians 1:23; 2:2; 2:9; 2:14; 3:9; 3:15;
 6:17; 7:22; 9:25; 10:24; 11:23; 11:26;
 12:4-6; 13:13; 14:20; 15:1-10; 15:20; 15:
 47; 15:55-57.

II Corinthians 4:5; 4:6;
 5:14; 5:16; 5:20;
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 9:57-62; 10:38-42; 12:16-21; 12:35; 13:
 23, 24; 14:17; 15:1-7; 15:11; 16:31;
 17:12-14; 18:10; 19:10; 19:41, 42; 23:27;
 28; 23:39-43; 23:42; 24:31; 24:34; 24:44.
 John 1:4; 1:13; 1:17; 2:5; 3:3; 3:6; 3:8; 3:14;
 3:16; 3:16, 17; 4:8-29; 5:39; 6:29; 6:57;
 6:63; 6:67; 68; 6:67-69; 7:37; 8:21; 24;
 9:1; 10:9; 10:10; 10:28; 11; 11:35; 12:24;
 12:32; 14:1; 14:2; 14:6; 14:15; 14:27; 16:
 31, 32; 17:1; 19:2; 20:8; 20:24-29; 21:1-14.
 Acts 1:8; 2:36; 4:12; 6:15; 10:20; 11:26; 12:
 1-11; 16:31; 17:23; 17:30; 20:31; 24:25;
 26:8; 26:8-23; 26:19.
 Romans 1:15; 1:16; 1:20; 2:24; 3:22; 3:24;
 3:28; 4:12; 5:15; 5:20; 21; 6:3; 4; 6:4-8;
 6:23; 7:7-25; 7:8; 8:5; 9:5; 10:12; 15; 10;
 18; 12:1; 12:11; 14:7; 8; 14:10; 14:17; 15:4.

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THE ECCLESIASTICAL YEAR—JULY

G. B. F. HALLOCK, D. D.

Fourth of July

It is of the greatest importance that this nation of ours shall be a Christian nation. Only as it is such can it possess any real hope of perpetuity. Every true Christian patriot wishes that Christian life and principles may prevail here, and may dominate our people. We wish this because we are patriots and wish our nation to live and flourish. We wish it because we are Christians and wish the triumphs of the Gospel of Christ in our own people, and, through them, for all the world.

Because we love our nation we wish to see it ruled by Christ. Because we love Christ we wish to see him ruling this country. We shall not live long if we defy God, or if we ignore the truths and laws which alone can build up our national life. The nations that are dead or decadent have trampled under foot the laws of the Kingdom of God. If we shall continue to flourish, and be a power and a power for good in the world, we must fear God and keep his commandments.

It is along the line of such thoughts as these that on Sunday, July 3rd, and at exercises on the 4th, earnest ministers of the Gospel are offered special opportunities in sermons and addresses. Brethren, let us make the most of the opportunity Fourth of July offers us. Still it is true that righteousness exalts a nation. Still it is true that sin is a reproach to any people. Let us do all in our power to exalt righteousness in national life. Let us do all in our power to dethrone sin.

SUGGESTIVE TEXTS AND THEMES.

- .. *The Glory of a Nation*: Ps. 32:12.
- The Shame of a Nation*: Prov. 14:34.
- Attitude Toward Civic Conditions*: Isa. 62:1.
- Source of National Welfare*: Ps. 147:12-14.
- Proper Attitude Toward Rulers*: Rom. 13:1-4.
- Doing Civic Duty*: 2 Tim. 2:15.
- The Christian's Vote*: Prov. 29:2, 4, 8.
- I value Your Citizenship*: Esther 4:13, 14.
- Helping Remedy Civic Evils*: Neh. 2:17, 18.
- Reproach of an Unpatriotic Citizen*: Judges 5:17, 23.
- A Patriot's Faith*: Isa. 7:1-9.
- The Higher Patriotism*: Acts 10:28, 34, 35.
- Patriotism that Counts*: Neh. 4:6, 12-18.
- Men Who Made America*: "A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadows of a great rock in a weary land." Isa. 32:2.
- Pure Patriotism*: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:52.
- Twin Foes of the Republic*:—*The Saloon and Mormonism*: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

Vacation

Conquered with the Cross: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

The Land We Love: "Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance." Psa. 33:12.

True National Greatness: 1 Kings 10:1-9.

A Staunch Patriot: Neh. 2:1-8.

What Should Be Our Attitude Toward Our National Sins? Neh. 1:6.

Every Citizen's Part: "Go through, go through the gates, prepare ye the way of the people, cast up the highway; gather out the stones, lift up a standard for the people." Isa. 62:10.

National character is no accident. It is not won without a steady and determined effort. It does not rest wholly with the men in high office. Every citizen has his part in shaping it, and must do his part faithfully.

THE NATIONAL FLAG.

"And the chief captain answered, With a great sum obtained I this freedom; but Paul said, But I was free born." Acts 22:28.

The first incident that I can remember, and which I recall tonight, is that of frequent visits made to an old captain's home, who had served through the Revolutionary War. The old man would shoulder his crutch, march up and down the old New England kitchen, and tells us of the days of Bunker Hill, of Saratoga and of Yorktown, and when we tried to question him, as little children would do, he would turn and, with a fierce look of a war-god that would seem to annihilate his little audience, exclaim, "What do you know about War? You were just born!" The old man was proud of his gray hair, proud of the wounds he had received, proud of his crutch, proud of his pension. Old Captain Pomeroy was the valient hero of the whole neighborhood. "What had we children to do with the war of the Revolution? We were just born."

They who fought in the Revolution bought our liberty with a great sum. They gave so much for that which we now enjoy. It is unnecessary, before a reading and studious audience for me to restate the great debts which are summed up when we remind you that the forefathers served for us, suffered for us, and died for us, in the Revolution.—Rev. Russell H. Conwell, D. D.

A PATRIOTIC PARAPHRASE.

Psalms 81.

Independence Day has come. Sing to God, our strength, and shout your praise to America's God. Let bugle notes bring in the day and strains of music mark its course. In church and chamber raise the song. Let orators recount its deeds. Keep it the holy day that God ordained. It is the witness, he says, that I am yours and you are mine. Your free fellows in England forged fetters for you and I released your hands from them. In

your distress you called to me and I answered you. Washington and the fathers were my secret power and they made you a strong nation. The Indian and the negro were tests of your allegiance; I sent the Chinese and immigrants to try you; yea, I gave you vast stores of wealth for opportunity.

Listen, O my people, and let me remind you of my message to you at the beginning of your history: "If you will hearken to me, you will not swerve from the right. Wealth and power shall not ensnare you. But you shall dwell in peace and safety and attain to rich success. I am your God; it was I who brought you over from England and Holland. I want to make you a people worthy of me. Open your mouth wide and I will fill it."

But they would not listen to me; they would none of my righteousness. Therefore I am letting them go their own stubborn way and make their own plans. Oh, that my people would listen to me and walk in my ways. I would soon turn all their evils into good and solve their problems. I would make their ignorant and lawless loyal citizens. I would establish the nation in peace and prosperity.—*Robert Irwin.*

THE FOUNDATIONS OF OUR LIBERTY.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." *Psa. 33:12.*

The recurring "Independence Day," as the old folks term it, admonishes us of the growing age and responsibilities of our nation. Scarcely four generations have passed away since the old bell in "Liberty Hall" at Philadelphia rang out with brazen tongue the prophetic message engraven upon its rim: "Proclaim liberty throughout the land unto all the inhabitants thereof," but the years that have passed since that epoch-making peal was heard have witnessed changes that have affected not only the land to which liberty was then proclaimed, but all the world besides. Lessons and principles of civic life stamped imperishably on the world's mind by the branding iron of war have been accepted by all who seek progress in liberty or the power to accomplish the destiny which God intends for every man and nation. What are some of those lessons?

1. First, we have learned the value of the individual. When the immortal struggle for liberty began between her American Colonies and Great Britain the basic principal which the Colonies sought to establish was that they were a people—not a nation as yet—but an individual people separate in many ways and interests from the mother land and whose needs must be considered as distinct and personal. And when, by the way which followed, that principle became established, it also became a fixed fact that not only a state among nations, but a citizen among his fellows, was also an individual, a person with all the individual rights and privileges and powers belonging to such, and that no other citizen nor body of citizens, not state nor church, could restrain the liberty nor compel the action of such person save by due process of law and righteous dealing. Individual liberty within

the bounds of right and justice was the great truth for which our fathers fought and whose necessary conclusion was the liberty of person, of thought, of religion, of speech and of act which is inwrought into our national fabric.

2. A second great lesson which our history has taught us is that co-operation is essential to liberty. Every man of us is free to do as he pleases, not absolutely, but only so far as is consistent with the attainment of the greatest good for the greatest number. We have been long learning this lesson. It took not only the struggle of the war of Independence, but the terrific conflict of the Civil war to teach our people that we could not as individuals, nor even as sovereign states, insist upon that which, however much desired by some, was clearly antagonistic to the well-being of others.

3. Again, our century and a third of national life has taught us that law must be supreme. This lesson still needs to be learned by so many of us, that crime is not only committed, but is committed in the assurance that law may be evaded or justice bribed, and aliens from other lands have mis-translated our word "liberty" into license," and think of America only as a refuge for the criminal or a field wherein to safely exploit their lawlessness. Still if we look at our history we can see the steadily advancing conviction that organized society means law and that law, and law only, spells safety for life or liberty or possession or true happiness. And this lesson we must continue to teach with kindness but with inflexible firmness to all who would violate its principles. The criminal, whether he be of American or of foreign extraction, must learn that this land will not tolerate his viciousness. He must be taught that the arm of the law, while slow to seek, is sure to find, and that evil and wrong-doing will inevitably bring full retribution. If we can teach this lesson thoroughly to the citizens of our age we will be laying a foundation stone essential to the permanence of our national existence and our social life.

4. And finally we have learned that the Christian religion founded in and maintained by the spirit of Jesus, is the only sure and lasting basis of national or personal freedom or happiness or progress. It was not without reason that the old "Liberty Bell" had that text engraven upon it, which we have quoted. It may sound like "freedom of thought" and "emancipation from superstition" to deny the immediate providence of God in our national affairs, but the silly prating of those who thus talk is like the ravings of one with disordered mind who does not know enough to realize that all the provisions for his comfort and his care come from the pitying and loving heart of his father mourning over his stricken child. Like men of intellect and of open minds, let us read the history of the past, let us see clearly the signs of the present, and as we behold a divine wisdom and a superhuman hand leading our people and correcting our follies and our mistakes and working out through us the finest and grandest example of liberty based on truth and law ever exhibited by any people, let us on this Independence Day lift up our voice with

thanksgiving and cry aloud to all the earth:
"He hath not dealt so with any people,
And for his judgments they have not known
them.

Praise ye the Lord."

—*Christian Intelligencer.*

THE ORGANIZED CONSERVATION OF PATRIOTISM.

Patriotism is supposed to be an instinct implanted in every breast, in every nation under heaven. "Where is the man with soul so dead" who never has experienced the glow of patriotism, the live, eager love of country? But patriotism, as we have been hearing from many quarters of late, is an impulse which needs clarifying and conservatism—needs both to purify from selfish elements and unworthy associations, and to be preserved and perpetuated lest it perish from the earth, and become but a haunting memory.

The conservatism of patriotism must be not merely a private concern but also a public interest. One man cannot make 90,000,000 folk patriotic, even though he be the President of the United States, but all of those 90,000,000 people acting together, co-operatively and constructively, may succeed in doing it. While men are associating for every other possible object they must also associate for the perpetuation of patriotism.

It is just this task of corporate conservation of loyalty and love of country which at the conclusion of the Civil war, the Grand Army of the Republic took in hand.

The ranks of the original Grand Army are thinning fast, and others must now take up the tasks of civic duty which the Grand Army men are laying down. No generation can do the whole work of the republic, and hence the value of institutions which, like the Grand Army, perpetuate high ideals, and, in their "Sons of Veterans," or similar junior organizations leave behind them active and ardent representatives of the principles and purposes for which they stood. Having served their own generation well in the time of its civic strife and need the old army men, one by one, are falling asleep—tenting on the old campgrounds—to be awakened by the reveille of another world. Let their example be our inspiration today to follow them in so far as they have followed the ideals of liberty, justice, fraternity and loyalty.—*Rev. C. A. S. Dwight.*

PATRIOTISM THAT COUNTS.

It is easy to get up the sentiment of patriotism, but that is far from the reality of patriotism. It is not enough to feel for one's country; one must live for it.

No one is likely to live for one's country if one is ignorant of it—ignorant of its glorious history, of its heros and heroines, of its present perils and its great possibilities. The first step toward becoming a worth-while American is to learn about America.

Patriotism is one of the highest forms of unselfishness. It is never to be attained by a spirit wrapped up in its own narrow interests. If you would become a great patriot, you must become a great lover of men.

If you do not love and serve the part of your country that you can see—your neighborhood and your town—how can you love and serve the part of your country that you cannot see?—*Rev. Amos R. Wells.*

THE HAND OF GOD IN AMERICAN HISTORY.

To me the providence of God, which includes his care of the world, from the gravest affairs of state down to the life of a little sparrow, furnishes good ground for gratitude and hope. It seems probable that America was discovered by Mohammedans long before Columbus was born. But their boats were destroyed and their facilities exhausted before they could land and effect a settlement. Moreover, it is said that in the year 499 A. D., a Buddhist monk pioneered the cause of an early settlement in New Mexico, but it also died out. Five hundred years later enterprising Norsemen effected a temporary settlement in Massachusetts, which also perished. Finally, Columbus came and erected the cross, and under that banner these shores were settled. Twenty-five years later a bitter crusade of persecution was inaugurated against the reformers in Europe, thousands of whom found shelter on our shores. There were the Puritans and Quakers from England, the Huguenots from France, the Covenanters from Scotland, and the Moravians from Austria, thousands upon thousands of them, whose spiritual savor salted the continent. May it not be that the failures of the Mohammedans and Chinese and Norsemen and Aztecs were providential, God having reserved this land for his own persecuted people? That God settled the American continent with a class of his own selection seems to be a fixed fact in our calendar.

In the course of several centuries the descendants of these providentially selected settlers, pursued and oppressed by the old country, declared that these united colonies are and of right ought to be free and independent states, That expression of judgment, desire, and purpose, was achieved at the surrender of Lord Cornwallis at Yorktown. Half a century later some of the merchants of Boston loaded their boats for southern ports and then mobbed William Lloyd Garrison to make their goods sell well "down in Dixie."

Then came old John Brown, who fought a thousand hopeless battles for freedom, who seemed to foresee clearly, but had not the slightest inkling of the fact that the blood of twenty-one men, white and black, patriotically poured out on the altar of the country, would make way for liberty. But it did. On the twelfth day of April, 1861, at half past four in the morning, those who were in armed rebellion against the government opened fire on Fort Sumter, and before that memorable day was done, the state of Pennsylvania responded to their tocsin of war in this prompt and patriotic manner. Early that morning an act calling the men of the state to arms was introduced into the house of representatives and passed, was sent to the senate, and referred by that body to the finance committee, which committee reported it back under a suspension

of the rules when it was made the special order for an evening session, was passed, and was signed by the governor before the cock crew for midnight.

In that same manner and spirit our present legislature and government should have passed and signed the local option bill, and thus given God and the people a chance to oust the saloon, at least in some communities. Their failure to do so has simply bedraggled our escutcheon of state in the mire of a meaner subserviency than the slave power ever exacted, and perpetuated an immoral nuisance that has filled more graves, debauched more souls, broken more hearts, and committed more crimes than any other evil under the sun.

But God's hand is not lifted from our affairs. He will yet cause the legislative madness of these men to praise him, both in state and in national affairs. He who sent the Mayflower to Plymouth Rock, the Puritans to Massachusetts Bay, planted the Hollanders at the mouth of the Hudson, established an English colony at Jamestown, and savingly salted the southern coast with pious Huguenot families, will some day give us deliverance from this curse.—*Rev. C. I. B. Bram, D. D.*

FOURTH OF JULY QUOTATIONS.

The best foundation for a spotless flag is the open Bible.—*Herald and Presbyterian.*

The flag is stained by every dishonorable life beneath it.—*William T. Ellis.*

The girls are likely to think that they cannot be patriots because they do not vote or serve in the army; but the most effective patriots in our country's history are the mothers and wives and sisters of our national leaders. The mothers of the soldiers in our Civil war, and their wives and their sisters, were as great heroes as any that fought at Gettysburg.—*Amos R. Wells.*

The new patriot is not a jingo. His horizon has broadened. To him, interest in all nations of the earth is an expression of his patriotism. For he knows himself to be not only a son of his own land, but also a brother of all men.—*William T. Ellis.*

We have no more right to neglect politics than religion.—*Hugh K. Walker, D. D.*

We need the education of the public conscience concerning the sacredness of the ballot and the duty of keeping it out of the power of the unscrupulous politicians.—*O. W. Stewart.*

Perhaps I do not know what I was made for; but one thing I certainly never was made for, and that is to put principles on and off at the dictation of a party, as a lackey changes his livery at his master's command.—*Horace Mann.*

A weapon that comes down as still

As snowflakes fall upon the sod,

But executes a freeman's will,

As lightning does the will of God;

And from it force, nor doors nor locks

Can shield you—'tis the ballot box.

J. Pierpont.

Doubtless in every city the good citizens who want honest government are in a majority, but with fatal folly they divide on political ques-

tions which have no more to do with municipal government than with the moon; and this division enables the "bosses" to hold the balance of power and dictate their terms. The perfectly natural result is a debauched city government.—*Josiah Strong, D. D.*

In the last analysis the fundamental requisite of good citizenship from the standpoint of the country is that a man should have the very qualities which make him of real value in the home, in the church, in all the higher relationship of life.—*Theodore Roosevelt.*

The battles which the twentieth century patriot must fight are harder than those waged on bloody fields. For he has to go forth against entrenched greed, inert ignorance, deadly class hatred, and complex and difficult social problems which tax the best-trained brain and the stoutest heart.—*William T. Ellis.*

Our country calls not for the life of ease, but for the life of strenuous endeavor. Let us, therefore, boldly face the life of strife, resolute to our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods.—*Theodore Roosevelt.*

That patriotism is purest that disregards opportunities for personal honor, and falters not when called to do the difficult duty, though it must be done in obscurity, far from the blaze of public approval. Patriotism burns brightest in the unselfish heart.—*Herald and Presbyterian.*

THE EMBLEM OF LIBERTY.

Our flag had its origin in that conflict whereby we achieved our independence in the last century. Again, in 1812, it vindicated the principles that American seamen should not be impressed to service on foreign ships. In 1845, it again gave liberty to Texas. In 1861, it carried freedom to four million slaves in this country. It has been stormed at with shot and shell, and torn to tatters in a hundred battles, but it has always waved for freedom; and after every conflict its advanced position in a better civilization has ameliorated and improved the condition of human society. It stands now for a united people; it is beloved in every section of our territory; and, when it waves aloft, it is all one to us whether the band plays "Yankee Doodle" or "Dixie."—*Samuel Harden Church.*

THE KING AS CLERGYMAN.

Not many people know that King Edward was a clergyman. He was a prebendary of St. David's Cathedral, got 1 pound a year for his stall, and was entitled to preach a sermon once a year.

The Kaiser, however, who holds no such office, is better known as a preacher.

Vacation

A vacation is a breathing spell. To be ideal it must be taken at the right time, in the right place and among the right people. The length or shortness of a vacation does not so much matter as the amount of pleasure and profit that may be crowded within its limits. There are men and women who seem never to realize their need of anything like a real vacation. They go on steadily day after day, year after year, in the same routine, fulfilling their duties and making no complaint, dying at last without ever having given any definite thought to rest and relaxation.

Was it not Tim Lincolnwater who preferred his desk in the counting room and his cheery little home to anything outside of London, and the daily grind? There are always those who cannot understand why others want a furlough, and who have forgotten how to play, if they ever knew. The sober and serious way in which some people take an occasional holiday would be diverting if it were not sad.

Gradually in this busy land we have learned to appreciate better than once the value of little occasional breaks and to understand that we cannot go on forever without a pause. If we do, the machinery must inevitably go to pieces too soon.

SUGGESTIVE TEXTS AND THEMES.

The Purpose in Taking a Vacation: John 4:34. Rest in order to work. To "finish our work." Like to horses hauling a heavy load up a hill.

Learning More About God in Vacation: Psalms 19:1-7. 1. Study nature. 2. Meditate. 3. Practice the presence of God.

The Ethics of Holidays: "Come ye yourselves apart into a desert place and rest a while." Mark 6:31.

Sermons in Shoes: "As ye go preach." Matt. 10:7.

The Holiness of Holidays: "I will give you rest." Matt. 11:28.

The Spirit in Which We Should View God's Works: Psalms 104:24. Admiring God's wisdom and riches and goodness. See adaptation and design in them. Worship the Designer.

Pleasures of a Vacation: Luke 24:13-15. 1. Christians commune together. 2. Jesus draws near. 3. Have "good report" of others.

Work, Then Vacation: Mark 6:30. The apostles had been engaged in work for Christ that must have taxed their strength and their sympathies, must as it doubtless delighted them. The best preparation for enjoying a vacation rest is to have done with one's might work that is worth while.

Christ's Consideration: Mark 6:31. Christ did not spare himself, but he knew the weakness of his followers' flesh, and it was at his call only that they sought quiet and rest. He was mindful of their need even although there was still no lack of opportunity for service, all the more because they were so crowded.

Serving Others During Vacation: John 4:5-10, 25, 26. "As ye go preach." Speak to others as did Jesus by the well in Samaria.

Choice of Vacation Pleasures: 1 Cor. 8:13. Watch your influence.

Vacation Dangers: 1 John 2:15-17. 1. Of over-love in the world. 2. Of forgetfulness of God. 3. Of uselessness.

Results of a Well-Spent Vacation: Isaiah 40:31. Renewal. 1. Physical. 2. Mental. 3. Spiritual.

Perils of the Summer: "Then came a viper out of the heat." Acts 28:3.

VACATION RELIGION.

Mark 6:3-44.

The manner in which one spends his vacation has a large influence on the busy days that precede and follow it. The idea of a vacation necessarily involves at least a degree of past labor, and the wonderfully constructed human body requires times of rest. There are some who imagine that they are pieces of machinery, which can move incessantly in a certain groove of work, never ceasing and never flagging. They rarely stop long enough to repair the heavy wear and tear upon the physical system or to release the tension upon the nerves and brain, until at last there comes a time when something goes wrong and the fine mechanism which has stood such severe strain refuses to move and a useful life ends suddenly from "over-work," they say, when a more correct verdict would be, "for want of rest." With intervals of rest the same work might have been safely done and the life saved for yet longer service.

Recreation is a necessity which the life demands. If the mental and physical being is to be kept in a healthy condition it must have seasons of relaxation in which the cares and burdens of the hour are laid aside and forgotten in diversion and pleasure. There was a time when the highest type of Christian life was thought to be the life that had itself away from the world, from its joys and interests behind monastery walls to waste itself in scourgings and self-inflicted torture. Thus men tried to destroy the desire for pleasure which God himself had planted within the human soul.

While it is a recognized fact that constant work without recreation and rest—"the sweet sauce of labor"—will in time wear out the finest nerves and the stoutest physique, yet care must be taken to choose recreations that help and not those that may injure the morals. Vacations may have their Christian side and the rules governing them are to be as rigidly enforced as those governing any other department of life or conduct.

Christianity must show itself in play as well as in work, and one good rule to ascertain the harm or the innocence of amusements is to apply to them the test of conscience. If they hurt the conscience they should not be indulged in. If they destroy that nice adjustment of physical, mental, or moral health, unbalancing any part in any degree, then as a matter of duty they must be stopped. Recreation is a means and not an end, and "Be ye temperate in all things" refers to recreation as much as to anything else, and "whatsoever ye do, do all for the glory of God," finds an application in this as in every other part of life.—N. H. S.

REST AND RELIGION.

"And he said unto them . . . Rest a while."
—Mark 6:31.

The one thing which makes these words significant is this: They come from the lips of Jesus Christ. It is he who puts rest into life, and enjoins it. Then rest is a privilege? Yes. Then rest is a necessity? Yes. Then rest is a duty? Yes. Then rest is a part of religion itself? Yes.

We are impressed by the fact that it is the Master who enjoins rest as a necessity of life, because no one in all history is so earnest in enjoining work. He enjoins work by his example. What three years of human life are crowded like the three years of his public ministry? Who ever packed more in a single day than he packed into his closing day, which ended with the cross? He enjoins work by his words: "Work while it is called the day, for the night cometh when no man can work." His parable of "The Talents" is an inspiration to work. He enjoins work by the commission which he gives. Mark the commission which he gives his disciples. He commissions them to evangelize the world. That commission is no child's play. It takes to the very utmost both their time and energy. Now, he who is so particular to teach mankind that work is the law of life, and who takes pains to give his people enough to keep them intensely busy, is he who comes to his people and says, "Rest a while."

From this fact I draw for myself a conclusion. It is this: Jesus Christ, who puts a rest period into human life which he has put under the law of work, means that period of rest to make his disciples better fitted for work. After all, work, and work well done, is his objective point. He decrees a vacation for his servants that his servants may be better able to serve.

From this conclusion which I draw for myself, I deduct also a vacation lesson. That lesson is this: When we rest we should always have an objective point, and that objective point should be worthy. A right objective point in resting is as much of a duty as a right objective point in working. What should be my objective point in resting? This: To make myself a better man; stronger for my mission; stronger for my home; stronger for my business; stronger for my church; stronger for my religion; stronger for my work.—*Rev. David Gregg, D. D.*

HOW CAN A MINISTER GET THE MOST OUT OF HIS VACATION?

We do not agree with all these brethren, but they would not expect us so to do. We let each man have his say.—*Ed.*

By thinking more of his family than himself, and interesting others in his favorite recreation. The minister finds that nothing is more restful than the feeling that others have come to appreciate the things which drive his care away. To make new friendships and renew old ones, and to steer clear of mosquitoes and ministers.—*Rev. George S. Bunters, D. D.*

To go away just into the open, to live on the ground floor, and be quietly, yet gloriously, primitive, with conventionalities and conventions far removed; to study the impartialities of nature, to load up with her unselfishness; and then, and thus, come back ready for service as unstinted as nature's. This is my ideal vacation.—*Rev. C. W. Holden.*

A minister demands a vacation because the bow that is always bent will soon refuse to send the arrow to the target's heart, therefore:

1. Go somewhere, only get away from the old things and places.
2. Go somewhere, absolutely; hang out the sign, "All wires down."
3. Go somewhere, and fish, golf, climb, sail, walk, dream, do anything you wish, and do it the same day.—*Rev. Henry E. Dunnack.*

Vacation is for one who has worked so hard that he must have rest. The very best change is needed. My wife and I are taking our very best vacation. We have crossed Lake George and Lake Champlain and are at Eagle camp, on the western shore of an island in northern Champlain. No telephone, no hum of business, no pastoral duties—we are not even planning our fall work. We did that before leaving home. The motto of our camp is, "Style is dead, comfort is king." Walking, rowing, sailing, reading, looking at the wonderful Adirondacks across the lake—these give us an absolute change, perfect rest, and are preparing us for our fall work.—*Rev. Charles E. Davis.*

1. By keeping clear of camp meetings, conventions, and quasi-religious or educational gatherings, except in cases of absolute necessity.
2. By breaking up, as far as possible, the routine of everyday life and seeking those things which will give the mind and soul freshness, vivacity and creative energy.
3. By taking an intelligent, aesthetic and religious interest in nature for its own sake and for his own sake.—*Rev. F. W. Coleman.*

To get the most out of his vacation, the minister should leave behind him all the cares and perplexities of his parish. Then let him get near to nature, live in "God's out-of-doors," and revel in the beauty and grandeur of the Creator's handiwork. A few refreshing books that will turn his thoughts into unusual channels may be of great benefit. Daily waiting upon God to renew spiritual strength will also bring buoyancy to mind and body.—*Rev. E. S. Tasker.*

VACATION.

In the heart of vacation
Lies nestling a seed,
To come to fruition,
For weary ones' need.
Didst find it, O spirit,
So worn with the strife?
Thy future will show it
In new, stronger life;
The days will be richer,
Thy heart more at rest,
More broad the horizon,
More work at its best.

—*Elizabeth Porter Gould.*

HOMILETIC DEPARTMENT

BY G. B. F. HALLOCK, D.D.

Best of Recent Sermons

REV. CHARLES C. ALBERTSON, D. D., BISHOP JOSEPH F. BERRY, W. H. HOPKINS, REV. JAMES LEARMOUNT, REV. LEROY G. HENDERSON, REV. J. AUSTIN HUNTLEY.

The Religion of a Child

REV. CHARLES C. ALBERTSON, D.D., ROCHESTER, N.Y.

Text: "And the child Samuel ministered unto the Lord before Eli".—1 Sam. 3: 1.

The face of a child—this is the theme for artists. Not alone the face of the Christ Child, but the face of many another, has been the inspiration of painter and sculptor.

The mind of a child,—this is a theme for psychologists and pedagogists. What is the child's mind when he comes "out of the Everywhere into the Here?" Is it a blank, or a surface on which there is already writing which awaits only the fires of experience to make it legible?

The imagination of a child—how rich and strong it is! It can transform a rag doll into a princess, a toy-house into a palace, a bit of colored glass into a jewel, a broken plate and biscuit into a banquet table. We honor Robert Louis Stevenson for his genius in romance, and in what may be called "the liberal criticism of life," but in nothing does he more reveal his power than in his "Child's Garden of Verse." He kept fresh moods and tenses of the years when

"In Winter he got up at night

And dressed by yellow candle-light;

In Summer, quite the other way,—

He had to go to bed by day."

The health of a child,—this is the theme for physicians and sanitarians and industrial reformers. No social movement of our day is more powerful and pervasive than that which seeks to protect the health of children, to protect them from the danger of contagion, from the injustice of early labor, and from the stupidity of ill-adapted methods of education. If we rightly understand the mind of Jesus, who said, "Whoso receiveth a little child in my name receiveth Me," then the men and women who are laboring to protect the lives, guard the health, and guide the morals, of our children are dear to his own heart.

The religion of a child,—this is our theme and how important it is! What is religion? It is the life of God in the human soul. So we are dealing with the soul of a child. And the practical problem is, how can the child be brought under the dominion of an Unseen Power? How can he accustom himself to the control of that Power, to "walk by faith," to build a stately mansion for his soul? Religion is the "habit" of the soul, the garment woven by desire and thought and choice. It seems sometimes as if most of us are more careful of the body's raiment than of the soul's, more deeply interested in what we put on our heads than in what we put in them. Yet even in the details of dress and adornment, we are expressing qualities that have their source in the

soul. The desire to be beautiful and attractive, brilliant and clever, pleasant and popular, powerful and famous,—do we not see in these the soul reaching out after some form of beauty or truth or goodness?

We have in this book the story of the child Samuel serving the Lord before Eli. Eli was the priest. Samuel was the altar-boy. In a sense, he was an ancient type of the modern office-boy. He kept the tabernacle clean; he filled the lamps with olive oil, and trimmed the wicks; he opened the doors to the sunrise, and did innumerable little things, such as a boy with willing hands could do. The simple record is, "He served the Lord." So he was religious. Then his religion was largely obedience. But back of his obedience was that which accounts for it—reverence.

Samuel was the child of Elkanah and Hannah, dedicated to God in prayer before his birth. Eli called the child "a loan lent to the Lord." Out of a home-atmosphere of gratitude and devotion came this child. Out of such an atmosphere and environment have come many such servants of the Lord: Chrysostom, whose mother regarded him as "a loan unto the Lord;" Augustine, whom his mother followed patiently and prayerfully until he was obedient to the vision of Christ; and the Wesleys, whose mother, with many children, was not too busy to talk with each one of these alone at least once a week about religious things.

It would be hard to say when Samuel first came consciously within the sweep of spiritual forces. He may not himself have known when he first yielded, of choice, to the power of an unseen world. There was the martyr, Polycarp, who, dying, cried out, when asked to renounce his faith and revile Christ, "Eighty and six years have I served him and he has never done me wrong. How then can I revile my Saviour and my King?" If he had been serving Christ for eighty-six years he must have begun his service as a child.

"I do not remember the time when I did not pray, when I did not think of myself as a child of God," says a great preacher of our day; "but there came a time when I deliberately ratified and confirmed my parents' choice of a Christian life for me. I cannot call that my conversion, for conversion implies a change; call it rather my confession."

Samuel's parents chose for him in infancy, but there came an hour when he had to choose for himself. That hour came in the stillness of a night, when that which had hitherto been an echo became a voice, and he answered, "Speak, Lord, for thy servant heareth."

The life of a child has many crises, physical, mental, spiritual. The physical crises are easily recognized. The mental crises are not so clearly observed. The spiritual crises we sometimes ignore—God pity our blindness and our fault! Such a crisis comes when a child passes out of a vague and shadowy realm of blind obedience to confront the question, "Shall I hereafter obey the Voice that none but I can hear, follow the Hand that none but I can see?" That crisis comes earlier in some lives than in others. There was Dr. John Brown's little friend, Marjorie Fleming, who died at nine years of age, and yet was more mature in her views of life and insight into practical religion than most of us are at sixteen. She was not only precocious, but a veritable genius. Sir Walter Scott was unspeakably surprised at her wisdom, and used to talk with her by the hour. Alfred Cookman made the great choice for himself at nine years of age. Wendell Phillips heard the voice at fourteen.

From nine to fourteen is the age of spiritual crises. New powers are awakening. The heart overflows with the prophecy of future empire. Great hopes rise like incense from the altar of the heart. At such an age, Benjamin West was "made a painter by his mother's kiss." At such an age, Warren Hastings became the potential ruler of India, as he lay on a hill-slope and surveyed the lost estate of his father, and resolved to redeem it. At such an age, an awkward, backwoods lad in Indiana, bare-

footed and with coon-skin cap, said, with a passion that shook his frame, "I shall be president some day!" Abraham Lincoln had been reading a biography of Washington. Much earlier his essentially religious nature had asserted itself in an appeal to an itinerant preacher to come and preach his mother's funeral sermon,—his mother who had been buried in the wilderness without a prayer. At such an age, a hand on the shoulder, a wise word, a gentle admonition or invitation will do for a child what the aged priest did for the child Samuel in this chapter—awaken him to the reality and presence of the divine.

And this is what parenthood is for, not alone to feed and clothe and educate childhood, but to impress upon it in unnumbered ways the beauty of holiness, the value of truth, the nobility of honor, the excellence of faith. This is what teachership is for—to supplement the highest offices of parenthood. It is what the church is for, with its Bible school and its ministry of worship. Samuel heard the voice of God in the sanctuary, and we are more likely to hear it there than elsewhere. It is for us all to see that our children grow up in an atmosphere of reverence; that they are taught the glorious history of the church, and that they think of it as theirs. The child of every Christian is a "birth-right member" of the church, and every child is Christ's by right of his divine redemption.

"To Whom Shall We Go?"

John 6: 68.

BISHOP JOSEPH F. BERRY.

All of the great men of the world have, from time to time, suffered from the desertion of their followers. But no desertions ever took place with less excuse than those which took from Jesus many of his disciples. His life was so pure, his words so golden, his friendships so genuine and his leadership so imperial that we wonder that all his disciples did not cling to him with undying devotion. But they did not. It is recorded in this chapter that "from that time many of his disciples went back and walked no more with him."

How can we account for these desertions?

Well, some of the disciples left him because of their fear of physical harm from the enemies of Jesus, who made no secret of their determination to kill him.

Others left because the discipleship had ceased to be profitable, the supply of fishes and loaves was exhausted.

Others left because of their disappointment in the nature of Christ's kingdom. They had expected the re-establishment of Israel with all its ancient splendor, and had secretly hoped to occupy places of honor under the new administration. When it became apparent that this dream must be dispelled, they followed no more after him.

Still others left him, because, though they recognized the fact that the kingdom of Christ was to be a spiritual kingdom, they could not comprehend it. Christ himself was a deep mystery. His claims to divinity were a con-

stant perplexity. "The Jews then murmured at him because he said: 'I am the bread which came down from heaven,' and they said: 'I not this Jesus, the son of Joseph, whose father and mother we know?'" Many, therefore, of his disciples when they heard this, said: "This is a hard saying; who can see it?"

Finally the situation became desperate. Nearly every one seemed to be against him. The chief priests hunted him. The multitude scoffed at him. Turning sadly to the twelve Jesus asked, "Will ye also go away?" Then Simon Peter, the commanding personality of the group, blurted out the question of the text, "Lord, to whom shall we go?"

Suppose we, too, allow the present dismal outlook to dishearten us. Suppose we too, should be seized with the current panic of doubt and fear? Suppose we turn our backs upon Thee and go out in search of another prophet, teacher, master. To whom shall we go? Whom shall we put in thy place? Who can teach us as well as thou hast taught us? Who can speak with such unquestioned authority? Who can open to us the wide realm of truth as thou hast opened it? From whom shall we obtain such a vision of spiritual verities? And who can so authenticate his claim to supernatural greatness?

To whom shall we go? Shall we go to the degenerate leaders of the once glorious Israel and try to revive confidence in their spiritual life? Shall we go to priests who represent the

best of pagan religions—the crafty, lustful, boasting priests who make faces at each other behind their altars and poke fun at the wooden gods whom they serve? Which of the world's teachers shall we follow? What philosophy shall we follow? What creed shall henceforth be our creed? Lord, to whom shall we go?

The burning question of Peter is our question today. And I ask first of all: If we leave Jesus, to whom shall we go for a better philosophy of life?

Now in our day are two programs for a life. One of them says the only purpose of living is to get and keep that which is most desirable, which is most real. The most real is that which you can see and lock up in a safe. No one has achieved success until he has accumulated money or has won the honors and emoluments of high office. He dies in obscurity, a failure. That is the world's philosophy. And this is the other. The real purpose in life is to dwell upon the higher levels. The best within us is developed by touching the invisible. No man is normal until he has crucified self. It is possible to live a large life in a small place. He lives the largest life irrespective of surroundings who is best, truest and most helpful. This latter is Christ's philosophy. It is based upon his ringing words, "For a man's life consisteth not in the abundance of the things he possesses." It is emphasized by that one tremendous sentence which burns its way like a shaft of fire into the innermost recesses of thought: "For what profiteth it a man if he gain the whole world and lose his own soul or what shall a man give in exchange for his soul?"

"How much was he worth?" I heard one ask concerning a man who possessed \$1,000,000 and who had suddenly died. His life had been narrow and cramped. He toiled and pinched during his earlier years and in later life had existed for the gratification of his baser self. He lived in a splendid house. He ate the richest food. His bloated body was clothed in fine linen every day. But his ear was deaf to the cry of the poor. His eye never looked in pity upon the distressed. He never lifted a burden from a brother's back. His voice was never raised in the defense of the wronged. He lived a distorted and glutton-

ous life. He lived for himself. "How much was he worth?" I heard one ask and the answer was, "A million dollars." But the answer was wrong. He was worth nothing.

Jesus was the world's chief democrat. He came from the common folks. His father was a carpenter. He had an enthusiasm for humanity. Every man was his brother. The democracy of Jesus—how mightily it gripped the world when he began to teach his doctrine of brotherhood. The most august figure on earth was the emperor. He was the only figure, for he was the state and the state was all. At that time the common man was a slave. The marks of the shackles were upon his wrists and a great despair was in his soul. But what a change has come. At the command of Christ the shackles were knocked off and the common man began to rise. He has been rising ever since and is now the most imperial figure on earth.

If we leave Jesus, to whom shall we go for a more dominating personality? Who, for example, is his equal in the realm of intellect? If you call the roll of those who have most enriched the world by their creations in art, literature and music, you name those who borrow from Jesus the central thought of their glorious career. Coleridge declares that the richest passage in literature is the beatitudes. Charles Dickens says the world's most touching pathos was the return of the prodigal son. In the days of prosperity and health men have revelled in the majestic pages of Plato or in the rhythmic beauty of Ruskin, but in the shadowy days when adversity comes or when death looks up in the face, men exclaim, "Read me the words of Jesus, they alone speak the language of heaven."

Paul grasped the truth, hence we hear his exultant shout, "O death, where is thy sting; O grave, where is thy victory; the sting of death is sin and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.

"Now unto him that has loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

A Contrast: The Present Day Ideal for the Church and the Christ Ideal

W. H. HOPKINS, THIRD CONG. CHURCH, DENVER, COLO.

In thousands of churches all over the world this passage was read in connection with the services of Palm Sunday: Matt. 21:12-13—"And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of money-changers, and the seats of them that sold the doves; and he said unto them, It is written, my house shall be called a house of prayer." Few passages in the gospel record present in a clearer or more definite way the ideal that Jesus had for the church. As you read the passage you will note,

It was his aim to have a cleansed church, a

church emphasizing righteousness. At the beginning of his ministry, unaided and alone, he cleanses the temple by driving out the money changers. As a closing act of his ministry, he repeats the cleansing. He stood for a cleansed church, a church standing for righteousness. On the Master's lips that word righteousness had tremendous significance. In Matthew's gospel it is the first recorded word upon his lips. Just note how many times he speaks it. It is the word he always was emphasizing. This age is only beginning to realize its meaning. If in our church life we had been using the word as Jesus did, many of our present

day problems would never have been born. If the pulpits of one hundred years ago had been preaching righteousness as strenuously as did Jesus in those three years of his public ministry, such a thing as Trinity Church corporation owning and maintaining the worst of the wretched tenements of New York slums would not have been possible. The Jesus ideal for the church is a cleansed church, a church standing for righteousness. This age has not begun to realize the meaning of the word or of his demand for a cleansed church. We have talked a sickly, sentimental love, until often the best of brain and the brawn of the land have turned from us.

He emphasized that supremely his cleansed church is to be a place of prayer. Would to God that the reform leaders as well as the church leaders of the hour might hear and heed his word. One of the great needs of the hour is that those who represent him realize that prayer is the supreme weapon to be used in the fight against the strongholds of evil. We have need to learn anew that in the stupendous struggle of today the weapons of our warfare are not of the flesh, but mighty before God. Just now in all parts of the land there is a mighty struggle against the entrenched and organized liquor evil. Will the church forces win? That depends upon how we fight the enemy. Using world weapons and worldly wise ways, we are doomed to failure. In the matter of organization, in the use of the press and in the manipulation of political machinery, the saloon forces are past masters. Let the churches of America meet the liquor power along these lines, and failure is certain. They are and will be more than a match for us. Meet them on our knees, organizing prayer bands, and they are doomed. No brewer nor saloon apologist will ever contest the ground when those who love the Lord begin to pray. Using prayer as our weapon and emphasizing his spirit of righteousness, we have them on the run. Supremely according to the Jesus ideal is prayer the work of the church. The house of God is to be a place of prayer for all nations.

In this Palm Sunday passage he emphasizes that the church is to be hospitable rather than a resting place for the self-righteous and the respectable. Some of our churches are altogether too nice. The idea of respectability is carried too far. There is no place for the poor and the sick, the outcast and the needy.

Last of all in this passage which has given the inspiration to Palm Sunday, *He emphasizes that the church is to be a place for the children and their praises.* In many a church today one of the saddest trends is seen in the fact that there is no welcome for the children either in the homes of its members or in the church itself. Often the richer the church, the finer the choir, the less room is there for the children and their praises. There is need of an Elijah today to turn the hearts of the fathers to the children and the children to the fathers. The old Jewish idea of making the house of God to be first of all a place for the children needs to be revived. Jesus always gave the first place.

Now for a moment turn to the present day the present day ideals for the church be ideals for the church. Quite accurately can gleaned from the popular magazine and the popular story of the hour. Of late the popular magazine has much to say about the church. It has been written up again and again. In each of the write-ups the church has been pictured as decayed and dying and in a large sense a failure. Spite of all the failure, the United States census reports show the church to be growing faster than it has any time during the country's history. On an average we are building three churches a day for every day in the year; the Bible societies are selling millions of Bibles every year, and the laymen's conventions now being held in 70 cities, are in every city drawing together such crowds of men as could not be gathered together in the name of any political party, fraternal lodge or any organization known to earth other than the church of Jesus Christ. In popular fiction the "Calling of Dan Matthews" is one of the big sellers of the year. It portrays the present day ideal as to the church. Dan Matthews is manly, noble, heroic. Naturally you love the man, but as you come to the close of his career, your love turns to pity. You feel a sad disappointment that one promising so well should end so miserably. Contrast his ideals with those of the Master. Unaided and alone, the Master cleanses the temple. Dan Matthews can be noble and heroic in the presence of Judge Strong alone; in the presence of the church he wilts, and at the last goes off like a whipped dog. A tenth part of the heroism he shows when alone with Judge Strong would have made him a lasting hero in the eyes of any congregation in America, and given him a victory which would have made him a national character. Then, as he ends his career, he who starts so nobly and so well, finishes up as a wealthy mining promoter, doling out charity. If the church of Jesus Christ had not better and worthier aims than some of its critics present, I for one should be ashamed to be a member of it or a worker in it. In an age demanding social justice and facing social and industrial wrongs, such as the world has never known before, for a noble and manly character like that of Dan Matthews to end his days merely giving a little money to needy men and women, and not doing a single thing toward ushering in an era of righteousness and justice, is to me a pitiful sight. This age can well dispense with the services of that kind of heroes. We want today men who will face the Judge Strong of the commercial world, and demand from them just and righteous standards in the name of the Lord. I can praise God that the church of today is as far from the standards of some of its critics as is the east from the west. In place of the ideal of the magazine and novel writer of the hour, give me the Jesus ideal; the ideal of a cleansed church, a church standing for righteousness and justice, a church supremely emphasizing the prayer idea, a church filled with the children's cries and the children's praises and a church caring for the sick and the sorrowing and the suffering and the weak.

The Cross and the Sinner

REV. G. CAMPBELL MORGAN, D. D., LONDON, ENG.

Text: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Ephesians 1:7.

The sense of God as personal, involves conviction of his supremacy. It has been objected that personality ought not to be predicated of God, because personality implies limitation; but that is to misinterpret personality. It is of man that personality cannot be perfectly predicated, because man is limited. Personality is unlimited. God alone is perfect in personality.

The sense of the supremacy of God creates the consciousness of sin. If our doctrine of God lose the note that affirms his personality, our doctrine of sin will lose the note that brings conviction. If God be known as personal and sovereign, man is conscious of sin. We may call it by any name we please, I care nothing for the name; we speak of it as failure, as missing the mark, as coming short; the fact remains that directly man is conscious of God, and of his supremacy in the universe, he is also conscious of the fact that he has come short of the Divine requirement. That is conviction of sin. I am not now accounting for this wide-spread conviction, but I affirm that it is present.

I go one step further. The sense of God as personal, perpetually causes a desire to be free from sin, or, in other words, a desire for forgiveness. These three things are interdependent. To destroy in either order is to destroy wholly. Deny the doctrine of the personality of God, and you immediately weaken the consciousness of sin, and consequently man becomes careless about forgiveness. Let a man become careless concerning the forgiveness of sin, it is because his conception of sin is not that of disobedience, and such weakening invariably issues from some conception of God that dethrones him from the place of actual supremacy in the universe.

The message of the Christian evangel is to the sinner; that is, to the man who is conscious of God, and of his own failure; and who, in the deepest of his heart, would fain be free from failure. The message of the Cross is to that man. While the ultimate meaning of the Christian message goes out into that sinless life which lies beyond the present one, it begins with the forgiveness of sins. The first thing that Christ says to the soul who turns to him is, "Thy sins are forgiven." That is not final. It is elementary. But it is fundamental.

In this text we discover: "First, this first issue of redemption, 'forgiveness;' in the second place, the method of redemption, 'through his blood;'" and, finally, the source of redemption, "the riches of his grace." The apostle moves back from the initial experience, and indicates the channel through which it comes, until finally, in one phrase full of beauty, he reminds us of the source from which the stream flows forth.

"The forgiveness of our trespasses;" that is

the first issue of redemption. "Through his blood;" that is the method of redemption. "The riches of his grace;" that is the fountain head of redemption, the spring amid the eternal hills whence the great river flows. Or to state these things in the other order: The fountain head: "the riches of his grace." The channel through which the river flows; "through his blood." The gift the river brings; "the forgiveness of our trespasses."

A spurious, latter-day refinement, which objects to the mention of blood, is both sickly and sinful. A deeper sentiment would be conscious that the awful blood-shedding of the Son of God is the most terrible revelation of the meaning of sin, and is in itself proof of the dire necessity for such means of salvation. Do not let us forget this. I want to utter this with all the solemnity of conviction. I pity from my heart the man who tells me he objects to the phrasing concerning blood. I pity him, for he is suffering from a soft, sentimental ignorance of his own heart, and ignorance of the actual deceitfulness and heinousness of sin.

They say that the Cross of Christ is vulgar! I know it. Never was there anything so vulgar in human history. That is the vulgarity that lifted the Cross! Sin is so vulgar that it can only be dealt with by that which violates the essential life of God. The Cross; yea, verily; but the rough, brutal Roman gibbet was only the expression in time of something far more terrible. Those two pieces of timber and a dying man! Awful, terrible; but infinitely worse was the pain of God, which was invisible save through that Cross. In his rich grace he took hold upon sin and expressed, in the suffering of his only Son, its vulgarity.

Thank God, he did more, for that very cross of blood and shame is radiant with the glorious light of the infinite grace; for even at the cost of such suffering as makes poor, half-cultured man shudder. Love, determined on man's salvation, accomplished it. Yes, disease is vulgar; but the mother and the nurse who touch it, to heal it, are not vulgar. Contact with it in order to heal it is not vulgar. I come to the Cross to bow my head in shame, and smite my breast with remorse. Vulgar Cross: but that in it which is vulgar is my sin. Shining through it is the light that comes from the throne; and flowing through it is the great river of his grace.

Now hear me in this final word. You tell me that the only atonement possible to me is by my own suffering upward to something higher. If you could persuade me that God could be satisfied with such salvation, I cannot be satisfied with it.

Blessed be God, this is the evangel for me. O soul of mine, guilty, polluted, paralyzed, we have for "our redemption through his blood, the forgiveness of our trespasses." There my conscience finds rest. There I begin a new life, lifting my eyes toward the ultimate ages, God's last purpose for me made possible because he is able to forgive my sins.

God's Garden: Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

Text: "God planted a garden." Gen. 2:8.

He has been doing that ever since! If we had not been told that God had created the flowers, we would have had to invent a god ourselves to account for their existence and beauty. And if we had, what a beautiful god we should have imagined the god of flowers to be! Did you ever think what a beautiful God our Father in heaven must be to create a garden? Robert Louis Stevenson says: "If we were charged so much a head for sunsets, or if God sent round a drum before the hawthorns came in flower, what a work we should make about their beauty?"

I do not wonder that Keats said that the intensest pleasure he had received in life was in watching the growth of flowers, and that on another occasion, thinking of his grave covered with flowers, he said, "I feel the flowers growing over me." Shelley under similar circumstances, said it made "one in love with death, to think one should be buried in so sweet a place." Yes, the flowers are—

"Living thoughts burning
Their way into birth,
Shining in splendor,
Lighting the earth.
Signed with the signet
Of beauty and love,
Kisses sent heavenward,
Gifts from above."

Mr. Coulson Kernahan in that beautiful story, "The Garden of God," gives an imaginary conversation between a lily and a butterfly. The butterfly has a sort of contempt for the lily, and boasts of its superiority because it has travelled so far, and the lily has not seen much of life. The lily replies, "Yes, you have travelled, and lived in the world, and

seen a great deal, but I have loved; and it is by loving as by living, that one learns."

"But tell me," said the butterfly, "does this love of which you speak bring happiness?"

"The greatest of all happiness," whispered the lily almost to herself, and with infinite tenderness—her white bells seeming to light up and overflow, like human eyes, as she spoke. "To love truly, and to be loved, is indeed to be favored of heaven. All the good things which this world contains are not worthy to be offered in exchange for the love of one faithful heart."

"Then I must learn to love," said the butterfly decisively, "for happiness has always been my aim."

That was one of the purposes of God—the happiness of all, and how wonderfully God has succeeded in his purpose. I think that all of us have been gladdened and made happy and quiet by the sweet flowers.

"God planted a garden." Why, I have done that. Many of you have helped to do that. Yes, we can imitate God in many ways, and give much happiness to the world. I read of a little fellow the other day who had caught the sweet spirit of God. He was just a little three-year-old boy, who, when away from home, was asked by his mother what message he wanted to send to those at home, said: "I want to write some flowers to Mollie. I want to write some flowers to everybody." God felt just like that. Oh, how much he loves us!

Do you want to "write some flowers" to everybody? Begin by being sweet and kind at home, and at school; be helpful and brave and true. The sweetness of a beautiful life is as fragrant as any rose in God's garden.

Making the Most of What We Have

REV. LEROY G. HENDERSON, KNOXVILLE, TENN.

Text: "What hast thou in the house?" 2 Kings 4:2.

A servant of God dies and leaves his widow not only without support, but so encumbered by debt, that according to law her two sons must each serve the creditors seven years in her failure to pay. In her dismay she goes to the prophet Elisha for help. He undertakes to assist her by first asking the question, "Tell me what hast thou in the house?" To which she replies, "Not anything"—and, then remembering, continues—"except a pot of oil." Then he tells her to borrow empty vessels not a few from her neighbors, to shut the door upon herself and her sons and to begin to pour. This she does until one after another the empty vessels are filled. Then the prophet tells her to cancel the debt with a part of the oil and she and her family to live on the balance—a remarkable instance of how God helps his children in their time of need.

And there comes to us for all time the powerful lessons of being thankful for what we have by making the best possible use of it,

ever counting upon the increase which comes from God.

"What hast thou in the house?" A harsh question seeming, when put to the poor widow, whose house doubtless had been ransacked from garret to cellar in the effort to meet the demands of the creditors. Still God is constantly putting this same question to us, as he would help us solve the problems of life. Not that he does not stand ready to help us, for our God will ever supply our need and in our extremity will do for us what we cannot do for ourselves; but first of all he thrusts us back upon ourselves, making us grateful for what we have by bringing it up, looking at it, realizing it, and making full use of it. So when he asks, "What hast thou in the house?" let us be careful and not answer too quickly, "Not anything," but say also, "Except a pot of oil."

It is a gracious act of providence that God gives the opportunities of life in just such proportion as we can use them. He never puts a bushful in a peck measure and a peck-

ful in a bushel. So in commending each of his faithful servants, however varied their talents, he says, "Over a few things thou hast been faithful." So at every stage of progress in our earthly career, it matters not how much to others we might seem to have, it is always "a few things," and "few," for the reason, that we can be faithful only with a few. The many things will come in the life hereafter if we have been faithful with the few in the life here.

Let us then never make light of what we have, but remember that God, who bestows, is the judge of what is best for us and he expects us to show our appreciation of what we have by making the best use of it and to count on him to do where we are unable. As this principle becomes a part of us it will help us greatly in solving the problems of life along many lines.

1. The problem of needless care. There is such a thing as needful care, as where in the Sermon on the Mount we are urged to seek first the Kingdom of God and his righteousness and all these things will be added. There is also such a thing as needless care, where in the same chapter we are warned against worrying over-much about what we shall eat and what we shall wear. But when we are tempted thus to worry needlessly let us stop and think on "What we have in the house," and not worry about what we have not.

A young man in Knoxville was recently bemoaning the fact that he had lost his position and the outlook was very blue. Then he was reminded that he still had a strong body with two hands and two feet and every member intact, more than others had; a clear brain, more than others had; many friends, more than others had. Thus he saw that there was much in the house for him; and, if he would begin to pour, God would help to fill the empty vessels and supply the urgent need.

So we are enjoined to "be careful for nothing," and how?—"In everything by prayer and supplication with thanksgiving (for what we have by using it) let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus."

2. The problem of service. There are numberless calls for service, and it is good for us that there are, for it means a blessing for us in ourselves, and a blessing through us to others. But then the problem arises, "How may I be of service? If I only had another's money, how much I could do!" You are not responsible for another's money, but you are responsible for what you have in the house, be it money or something else. Money is a great means of service, but not the only one. If "silver and gold have I none, then such as I have" must I give.

A traveler up a steep, rocky road is prostrate beneath his burden, I meet him, but being physically unable to lift a part of his load, shall I pass him without helping him at all? Physical strength have I not, but such as I have must I give, and I sit down by him, assuring him of my sympathy and my prayers. The very thought of another's interest in him

and desire to lighten his burden helps him to rise up and with a new purpose and a new strength to bear it on his rough way.

A dear old saint in south Georgia was longing to do her part in spreading the Kingdom of God. Others were giving "silver and gold," but of this she had none. Shall she fold her hands and do nothing? Never so long as there was something in her house. She had a little land and a portion was set apart as the Lord's acre. She cultivated it with care and the full harvest was never wanting, and thus she did her part in spreading the Kingdom and inspiring others to do theirs. So, if we can't do like others, let us never fold our hands in delightful indifference, but find out speedily what we can do and do it, relying upon God to do where we are powerless.

3. The problem of spiritual growth. As new born children of God we are babes in Christ; but babes in Christ we can't remain for then our influence and our work would always be a minor one. We must develop, if we would be strong in our lives and mighty in our influence for good. How then shall this development come? How shall there be more faith, more hope, more love? By beginning to pour. Taking the little that we have till it enlarges under God's blessing.

As to faith; a young man had only a little faith, so little that he trembled at the suggestion that he must use it and trust Jesus as Saviour and Lord. But no sooner is this done than he takes another step, inviting others to church, than another, to lead in prayer, be it ever so faltering, then another, to become Sunday School superintendent, and in time he was a man of strong faith and a great spiritual force in the community.

As to hope; there is much that is uncertain and discouraging, but the promises of God are always sure, and upon these we can stand, and as they radiate into the sunlight of experience, our hope and courage must grow.

As to love; a young lady, going as a missionary to China, finds the greatest obstacle to her success in her lack of love for the people, except a little pity here and there for their physical need. How shall she enlarge this love? for this she must do before she can enter heartily upon the work. She uses her little pity and it grows to larger love, and this to still larger, till her heart is fired with a burning love for the souls of those she came to minister to.

There are empty vessels all around us and not a few. Let us fill them—beginning to pour with the oil we have, be it ever so little, and count upon the Lord to increase it as it flows.

"John, the Unafraid" is an application of the brotherhood of the early church to present-day problems. It is one of those books that almost requires the author's name. Is he doing the work described. This would take it from the shelf of mysticism and place it on a practical basis. But as it is, it is a rebuke to selfishness and greed, and it is difficult to find its point of divergence from New Testament teaching. To say that the teachings are unpractical is a confession, not an arraignment. McClurg & Co., publishers, 330 E. Ohio street, Chicago. Price \$1.00.

The Soul's Need

REV. J. AUSTIN HUNTLEY, BROOKLYN, N. Y.

Text: "Sirs, we would see Jesus." John 12:21.

These Greeks were proselytes to the Jewish religion. They had gone up to the temple to worship. As they stood within the precincts of the holy temple their hearts had gone out to God in the songs of praise they had sung, and in the ceremonies of the temple worship. But a new message had come ringing into their ears; a new and more intense desire to know God had taken possession of their hearts. They had heard Jesus speak in the temple. They had heard him on that last great day of the feast as he stood and cried, "If any man thirst, let him come unto me and drink." Were not they thirsting to know more of God? For this they left their idolatry. They had heard Jesus claim to be the Son sent to reveal the Father. Were not their hearts longing to know more of God the Father? Jesus had said, "I am the light of the world." Were not they even now groping in the darkness to find the light? And so they come, not with inferior motives of curiosity, but with a deep, burning desire to see and know the Christ, that the deep need of their souls might be satisfied.

Men everywhere have longed for God. The words of Augustine are true, "O God, thou hast made the heart of man for thyself, and it can never rest until it find rest in thee." It may be the experience of the man who has lived long with God, as David saying, "As the hart pants for the water brooks so pants my soul for thee, O God." It may be the heathen who knows not the true God trying to satisfy his soul by the worship of idols. Or it may be men today in business and in pleasure trying to satisfy their hearts' desire when if they could rightly interpret it they would find it to be for God and the higher life.

Jesus alone can satisfy this need of the soul. What men need is redemption from sin, sympathy in sorrow, a positive standard of righteousness and assurance of eternal life. And Jesus in his death and life satisfies this need.

1. We need redemption from sin. The universal cry of the human heart is, "O wretched man that I am, who shall deliver me from the body of this death?" We may not be able to account for sin; we may not understand why it should be permitted to come into the world; but the awful fact is that sin is here.

And men have always, when they have come to a consciousness of the enslaving and ruining power of sin, sought some way of deliverance. At times driven by the sting of a guilty conscience, relief has been sought in confession to man. Thus did Judas seek to undo the great wrong to his Lord. He had betrayed his master for thirty pieces of silver. And now the terrors of his sin smote him and drove him to a frenzy. In his despair, he made a desperate resolve. These thirty pieces of silver burned in his hand and like thirty hissing serpents coiled their fiery bodies about his soul. Back to the council he goes. With pale

face and in a hoarse cry he breaks in upon them. "I have sinned—in that I have betrayed—inno-cent blood!" What care they? Judas was only a necessary tool for their bloody work. "What is that to us?" See thou to it!" they cry with fiendish contempt. Down upon the temple floor Judas flings the thirty pieces of silver, and out into the solitude he goes to death, and no whole volume could describe more vividly the spiritual condition of this man in the despair of his unrepentant, unreconciled, unforgiven soul, than did those terse words of the evangelist: "And it was night."

Or men sometimes try to forget their sins. The criminal flees from his country that by change of scene and occupation the vivid recollection of his crimes may be erased from his memory. But alas! how impossible.

Men try by good works, by the outward acts of morality to purge their conscience from the stain and guilt of sin. But "the spot remains," for by the work of the law shall no flesh be justified. Oh, there is only one thing to do with our sins. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Jesus by his death for sin and by his works on our behalf brings us into such relation with God that we may be forgiven and delivered from their bondage. All other expedients fail. Education is good; but an educated bad man is a terror to his community and his race. Morals are good; but Jesus said to the most moral young man: "Ye must be born again." Devotion is good; but devotion from a heart out of harmony with God is mockery. The best efforts of men fail until Christ comes to remove the obstacles in the way of men's coming to God and to bring him into harmony with God's will and purpose.

2. Men need a positive standard of righteousness and Christ satisfies that need. We cannot place too much emphasis on Christ's work in delivering us from the bondage of sin; but we do often place too little emphasis on Christ as the one who alone can show us how to work out the redeemed life. I like to think of Jesus as my Saviour, giving himself for my sins. My hard heart is broken and my ungrateful soul is overcome when I see him on the cross dying for me. I accept the sacrifice as for me and take the gift of life so freely offered. But I also like to think of my human Lord. I have to do with life. There are temptations to be overcome; there is a character to be builded; there is a destiny to be wrought out. My soul in its better moments longs for goodness, righteousness, truth. Jesus sets the standard. From the day when Pilate said, "I can find no fault at all in him," until today, the most exacting critics have found not a stain upon his character. But his was more than a negative life. He was a strong man. He lived a positive life, "I must be about my father's business;" was his watchword. He lived, he struggled, he endured, he died. He stood one day under the shadow of the cross, and looking back over his past life,

and looking forward to his future experience he exclaimed triumphantly, "I have overcome the world." In this heroic life, lived amid the strife of temptation, he conquered. And men today, longing for the highest and noblest life, find it in Christ only.

3. Men need sympathy in sorrow. One does not have to be a pessimist to believe in the fact of human sorrow. If we could lift the veil that hides the other half of the world from our vision, we would be appalled by the sight of human grief. We see something of it, but not all. We hear some of the groans of despair, but only a few. If we could see the hearts that are enslaved; the blighted hopes; the broken lives; we would be impressed with the need of sympathy for sorrow.

A mother who had lost her child went to a heathen priest asking for sympathy. He told her to go to every home in the village and when she had found a home into which sorrow had not come to return to him and he would comfort her. Through the entire village she went visiting each home, but there was not a house in all the community over which the shadows of sorrow had not fallen. She returned to the priest and told him her story. "Go your way, my child, and bear your burden; your lot is no harder than that of others." Poor comfort this! How different from that which Jesus brings to the grief stricken heart! See him as he stands before the tomb of Lazarus, and sheds tears of human sympathy with those who have been bereaved of a brother. No burdened soul ever appealed to him in vain for sympathy. As of old, he brought the sweet balm of consolation to the grief stricken, so today he brings to the sorrowing soul the sympathy of his own compassionate heart.

4. We need assurance of eternal life. The question asked by Job, "If a man die, shall he live again?" is the question which has trembled on the lips of thousands from that day to this. We ask this question when we see the young stricken down in the vigor of young manhood and young womanhood. We ask it when we stand beside the grave of our loved ones. We ask it when we are perplexed with the mysteries of life about us. What is the end of this life for us?

When Livingstone was in Africa he asked the natives, "What becomes of your river?" After thinking a while in perplexity the natives said, "Oh, don't know; suppose it flows on for a while and then is lost in the sands of the desert." What becomes of human life? Does it flow on for a while and then is it swallowed up in the darkness of eternal night? Or does it flow on and out into the vast ocean of God's eternal love and purpose? Where shall we seek for an answer to this question? We ask the scientist and he says, "It is impossible for life to come from death." We ask the materialist, and he says, "Eat and drink, for tomorrow ye die." We ask the infidel, and his unsatisfying answer is, "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead comes

no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing." But this star is too dim to guide the soul seeking the assurance of eternal life, and the rustling of a wing is too faint a token of life beyond the vale.

Companre with all these uncertainties the sure and certain words of Jesus: "I am come that they might have life, and that they might have it abundantly. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." It is the voice of one having authority who speaks to the perplexed and longing soul the sure and certain words of eternal hope.

5. If these things are the deepest needs of the human soul, and if they are satisfied only in Jesus Christ, the question naturally arises, What are the conditions on our part of receiving satisfaction? The condition is faith. We sometimes think that if we only could see Jesus as these men of old did; if we only could look into his sympathetic eye and feel the grasp of his strong, loving hand; if we could hear from his own human lips these words of assurance, we would be satisfied. The vision of faith often seems to us so unreal. But is the vision of faith unreal? Is not faith the highest activity of which we are capable? When every other human effort has failed to satisfy the soul does not the act of faith bring to us the assurance for which we long?

Unusual

PITCHED LOWER.

In the course of her first call upon one of her husband's parishioners, young Mrs. Gray spoke feelingly of his noble, generous spirit.

"He is as nearly an altruist as man may be," she said, proudly and affectionately.

"Is he an altruist?" said her hostess, with mild surprise, "I thought from the tone of his voice that he probably was a bass."

MINISTRY AND LAITY.

Senator Gore, of Oklahoma, is given credit for this story, told on his recent visit to a Methodist convention at St. Joseph.

According to Senator Gore, there was an accomplished hen with a brood of chickens—five roosters and five pullets. The chicks matured and went their various ways, while the mother hen busied herself with a new brood. In course of time Methodist ministers came into the vicinity of Chickenville to hold a conference, and, as might be suspected, the five young roosters, fat, yellow-legged and extremely tender, were feasted upon by various and sundry preachers. The young pullets, left behind, were met by the mother hen a few days later. "My children," she asked, "where are your brothers?"

"They have entered the ministry."

Bracing herself from the shock of disclosure, a look of resignation spread over Biddy's countenance as she replied:

"Well, my dears, perhaps it is all for the best. They would not have made very good lay members, anyway."

STOP SUNDAY WORK IN POSTOFFICE.

The postoffice in Colorado Springs is now closed on Sunday, says *The Postal Record*. The postmaster, A. J. Strachan, not only closed his own office, but he made a speech before the Colorado Association of Postmasters favoring the Sunday closing of post-offices in other places.

Among the prominent men who are striving to gain the weekly rest-day for the postal employees, is the Hon. Wm. S. Bennett, member of Congress from New York City.

Another friend is the Rev. George W. Grannis, general secretary of the Lord's Day Alliance. Both of these men endeavored to rouse public sentiment at the Presbyterian general assembly in Atlantic City in favor of securing a day of rest in seven for the postal employees.

Many church-going business men have been giving support to the movement, and many ministers have lent their aid to the work of arousing public opinion on the subject.

The *Postal Record* asks that the names of presidents and secretaries of ministerial unions or associations be sent to the Rev. George W. Grannis, general secretary Lord's Day Alliance, 203 Broadway, New York City.

HAMPTON'S WANTS LIGHT FROM PREACHERS.

Will every minister who is a reader of Hampton's Magazine give us his views on the questions asked by Dr. Thomas E. Green, in his article on "Revivals and Revivalists" in the June number?

For the first time in an American magazine the real "inside" of the great revival business is truthfully and fairly portrayed. There are vivid pictures of such men as Billy Sunday, "Gypsy" Smith, Lincoln McConnell and Geo. R. Stuart "in action," and opinions of scores of persons have been sought and printed as to the permanency of revival conversions.

There is scarcely a minister who has not, at some time or other, been called upon to measure the effects and results of a revival in his community.

"Behind the interesting consideration of revivals and revivalism, there is a far deeper question and one that is fundamental to the whole fabric of American civilization," says Dr. Green in the June Hampton's.

Admittedly church-going and church support are not keeping pace with the increase in our population. It is not meeting and solving the ethical problems of our own life. It is not reaching, even remotely, the masses of our own population. It is making little if any impression for good upon the great foreign multitudes of our own great cities.

Many reasons are given for this. Their discussion here would be entirely germane, but they are so numerous as to forbid consideration.

Among these reasons, to mention merely a few of the most often given, are:

The decline of popular belief in the fundamental statements of doctrinal Christianity.

The demolition of the Bible as an inspired book by the assertions of modern scholarship.

The improbability, or at least the unprobability, of the future life at the hands of the most advanced science.

The unfortunate, to use the mildest word possible, the unfortunate fact of the divisions and denominations into which our religious world is scattered.

The character of the preaching in many pulpits as not appealing to thoughtful minds.

The fact that, owing to the poor material support accorded to it, the pulpit is not at-

tracting strong men to the ministry, but rather the reverse.

The fact that services and the public worship are dry and unattractive—often crude and inartistic—and the attendance upon them is a burden rather than a help.

That life has become so strenuous, and its constant duties so onerous, that one needs every possible spare hour for relaxation and repose.

The fact that the punitive side of theology has been entirely abandoned—and the men are no longer afraid not to be religious.

The fact, most often urged as explanatory, that the constant supply of reading matter—books, magazines and papers—precludes the old-time willingness, not to say desire, to listen to sermons.

The fact that in a large degree organized labor has declared itself as entirely out of sympathy with the church—the Evangelical Protestant Church—because it conceives the church to be entirely opposed to the well being and its betterment. Organized labor declares the church in its teaching and in its operation to be under the influence of the forces that are hostile to labor's rights and advancement.

Will you write frankly to the editor of Hampton's the reasons you have found for a decrease in church attendance? There is a co-operative value in such answers, since we will print all that are pertinent and beneficial that the clergy in other cities may profit by them. This is a sincere effort to obtain information in which laymen and the clergy are intensely interested.

With the general conference of Christian Workers, August 4-21, the Northfield season is at its zenith. The big auditorium with its 2,500 seats, is frequently packed far beyond its capacity, and the conference buildings are augmented by over 160 tents. Northfield stands for the "old-time religion" that Mr. Alexander sings about, but its interests are wide and overleap mere denominational lines. Church of England men, Presbyterians, Baptists, Congregationalists, are its speakers. This year they include J. Stuart Holden, rector of St. Paul's Chapel, London; E. B. H. MacPherson, of London; Dr. Len G. Broughton, of Atlanta, and Dr. G. Glenn Atkins, of Providence, R. I. Dr. G. Campbell Morgan returns after a year's absence as does Rev. R. A. Torrey.

MOODY SCHOOL.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace 20 nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact, work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian, and other foreign-speaking peoples in Chicago and its environs. In addition to this the Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The inter-denominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions.

Students of both sexes are welcomed here

from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

SUMMER CONFERENCE.

The Mountain Lake Park, Md., conference is inter-denominational and while many Christian workers, evangelists, etc., have announced their intention of associating in the undertaking, I am supposed to direct the program.

The interests of the home, the Sunday School, foreign missions, Bible study, the prayer meeting, young people's societies, brotherhoods and evangelism are specially considered at this conference. The dates for the conference are July 22 to 31.

Henry Ostrom.

A LOCAL FOLLOW-UP PROGRAM.

National Campaign of Laymen's Missionary Movement.

Now that the National Campaign of the Laymen's Missionary Movement is launched, just how to conserve the energy of the seventy-five conventions and of the great national congress is the one great question before all devoted Christians.

There is no more attractive nor effective method of missionary education to reach the entire membership of the church and community, than illustrated lectures that have been carefully and efficiently prepared for that purpose. The Christian Lantern Slide and Lecture Bureau, of Chicago, have twenty carefully prepared lectures on the home and foreign mission fields, which will serve for from twenty to sixty lectures in the same place without repeating. Several of the lectures were prepared by prominent men who were on the programs of the Chicago convention and the national congress just closed.

The slogan of the bureau is "To lay heathendom at the door of Christendom." The pastor who enters into fellowship with the bureau in this holy service, soon has a rich living experience in the presentation of the great mission fields of the world and the results, if properly followed up, are not only a missionary pastor, but a missionary church as well.

Both lectures and slides are carefully prepared and arranged by those best fitted to do so. The illustrations and data are supplied through the co-operation of missionaries and missionary secretaries. The lectures are edited, audited and authorized by missionary and editorial secretaries and superintendents under whom the missions are conducted.

SINFUL PLEASURES. (753)

The basket of apples which has large and rosy ones on top and small, gnarly ones underneath, is a good symbol of sinful pleasures. When first indulged in they are fair and fascinating and satisfying. The disappointment and disgust come later.

VACATION READING.

Rev. S. Parkes Cadman, of the Central Congregational Church, Brooklyn, has a custom which it might be well for other divines to follow. Every year he selects from the new publications ten books which he especially recommends to the people of his congregation for their reading. Fiction in the ten for this year is represented by William Allen White's "A Certain Rich Man," William de Morgan's "It Never Can Happen Again," Arnold Bennett's "The Old Wives' Tale," with William Lyon Phelps' "Essays On Modern Novelists" added for the needed critical balance. In ad-

dition to Professor Phelps' book, essays are represented by Professor C. T. Winchester's volume of criticisms, entitled "A Group of English Essayists."

UNITED STATES RELIGIOUS STATISTICS.

Of the total number, 10,511,178, of communicants or members in the principal cities in 1906, there were 7,343,403, or 96.9 per cent, reported by the 38 cities of over 100,000 population, and, of these, 2,432,630, or 33.1 per cent, belonged to Protestant bodies and 4,736,535, or 64.5 per cent, to the Roman Catholic Church. The latter denomination had in these cities about 75.1 per cent of its entire membership in cities of over 25,000 inhabitants.

In thirteen of the cities more than one-half of the communicants or members reported belonged to Protestant bodies, while in 22 the majority belonged to the Roman Catholic Church.

The cities showing the largest proportion of Protestant communicants are Memphis, 84.4 per cent; Toledo, 70 per cent; Washington, 66.9 per cent; Kansas City, Mo., 66.2 per cent, and Indianapolis, 62.1 per cent.

The cities showing the largest percentages of Roman Catholic communicants are Fall River, 86.5 per cent; San Francisco, 81.1 per cent; New Orleans, 79.7 per cent; New York, 76.9 per cent; Providence, 76.5 per cent; St. Louis, 69 per cent; Boston, 68.7 per cent; Chicago, 68.2 per cent, and Philadelphia, 51.8 per cent.

A FORECAST OF RAIN.

A delightful story has been told of an old-fashioned bishop who, on receiving some guests, was horrified to see a precious weather-glass flung down by a servant who was handing one of his visitors a chair. The servant was covered with confusion, and the gentleman to whom he had attended began to express his concern and regret. It was a fine opportunity, and the bishop did not miss it.

"Pray, don't let it trouble you," he said, "In fact, it comes in the nick of time. We have had a distressingly dry season, and now we may expect rain; for I have never seen the glass so low before!"

THE PLACE OF REST.

I have a life with Christ to live,
And, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life with Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin
Let me but creep within.

Thy fold, O Christ, and at Thy feet
Take but the lowest seat;
And hear Thine awful voice repeat,
In gentlest accents heavenly sweet,
"Come unto me and rest;
Believe me and be blest."

—Shalrp.

Prof. Chitambar said that "India representing one-fourth the population of the entire world, is showing great progress under the care of the British, which has the co-operation of the National Chinese Sunday School Union, which was organized in 1907. Since then a vigorous Sunday School campaign has been carried on."

"DEAN FOR-GOTT."

When the Bishop of Truro, Dr. Gott, was Dean of Worcester, his absent-mindedness was so notorious that he earned for himself the sobriquet of "Dean For-gott."

On one occasion he had invited some friends to dine with him.

On their arrival a short time before the dinner-hour he suggested that in the interval of waiting his friends would perhaps like to walk through the grounds.

After spending about a quarter of an hour in admiring the flowers, shrubs, and green-houses, they suddenly came upon a door in the garden wall.

"Ah," said the dean to his astonished guests, "this will be a much nearer way for you to go home than by going back to the front."

And, all unconscious of his invitation, he opened the door and bowed them out.

ENCOURAGING GENEROSITY.

In the early days of Methodism in Scotland a certain congregation where there was but one rich man desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said:

"Brethren, we dinna need a new chapel; I'll give 5 pounds for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said:

"Brethren, it's worse than I thought. I'll make it 50 pun."

"O Lord!" exclaimed a devoted brother on the back seat, "hit 'im again!"

THE MACHINERY OF SERMON PREPARATION.

It is very interesting to know how the strong preachers prepare their sermons. It is an important matter which should not be overlooked by the average preacher.

One great preacher says that he devotes from 8 a. m. to 1 p. m. every day to reading and study. He makes it a rule not to allow himself to be interrupted. On Thursday he prepares his Sunday morning sermon and on Saturday he prepares his Sunday night sermon.

He does not write out either sermon but makes very full notes. He arranges it so that the outline is on one sheet of paper only. He studies his notes carefully, mentally locating the main divisions so that in preaching a glance of the eye at a familiar sign will bring helpful suggestions to his mind.

About an hour before the time for preaching, he goes into his study, takes his notes and goes carefully over them fastening every point and division in his mind. When he enters the pulpit, therefore, he is full of his sermon and his theme is in full possession of him.

Men go to hear him preach. The church, though large, is inadequate for the crowds that seek to hear him. It may not be possible for every preacher to work this way; it might not be best, but it is true that everyone who reads these words is capable of doing better work than he is now doing. Hard honest work during the first twenty years of a preacher's life insures the best possible results for the latter days.

"SORT YOURSELVES AS YE GO OUT!"

There are many stories of eccentric parsons—some of them almost incredible. But the Rev. Watts Ditchfield points out that, in the days when these men lived, the country parson was a very solitary person, who seldom left his home and parish. His intellectual horizon was "cribbed, cabined and confined." He had no stimulating society, and his tendency was to sink to the level of his unintellectual neighbors.

One of the most remarkable of these men was the Rev. Joshua Brooks, of England.

"His eccentricities," says the author, "were extraordinary. While reading the burial service he would break off in the middle, go to a neighboring confectioner's shop, procure a supply of horehound drops, and then return to his neglected duties and complete the service."

Easter Monday was a great day for weddings in those days, and large numbers flocked to Joshua Brook's church to get married. One reading of the service did for them all, and when there were very many couples it was rather difficult to get them sorted properly.

It was on one of these occasions that some of the bridegrooms got married to the wrong brides, and the parson shouted out at the top of his voice,

"Sort yourselves as ye go out!"

THE EDITOR'S VICTORY.

There cannot be much satisfaction in "go'in' around and lickin' the editor" when the latter not only makes copy out of the encounter but pictures himself as the hero as well. The following vivid pen-picture is taken from the editorial column of a Western journal:

"There was a blow. Somebody fell. We got up. Turning upon our antagonist, we succeeded in winding his arms around our waist, and by a quick maneuver threw him on top of us, bringing our back, at the same time, in contact with the solid bed of the printing press. Then, inserting our nose between his teeth and cleverly entangling his hands in our hair, we had him!"

HIS FATHER HELD A DIFFERENT OPINION.

The Bishop of Massachusetts was noted for his ready wit, and one night he was entertained at dinner.

Near the Bishop there was a millionaire manufacturer, a stout man with a loud, coarse laugh, who ate and drank a good deal, and cracked every little while a stupid joke. One of this man's jokes was leveled at the brilliant Bishop, whom he did not know from Adam. It was enough for him that the Bishop's garb was clerical. Here was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began, in a loud tone, nudging his neighbor and winking towards the Bishop—"three fine lads. They are in business. I had always said that if I ever had a stupid son I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop said to him, with a quiet smile:

"You're right, I thought I'd make a parson of you."

REPORT OF GEO. W. BAILEY, EXECUTIVE COMMITTEE.

The World's Sunday School Association had its birth in the mind and heart of Benjamin Franklin Jacobs, who, at a meeting of the executive committee of the International Sunday School Association held at Chautauqua, New York, in 1886, suggested calling a convention of Sunday School workers from all parts of the world to meet in the city of London in 1889.

Our friends of the Sunday School Union in Great Britain entered into the plan, and the child of these two great organizations made its first public appearance in the City Temple, London, July 1, 1889, and emphasized its beginning by deciding to send Dr. J. L. Phillips to India, as a pioneer of organized Sunday School work.

The World's Second Convention assembled in St. Louis in connection with the Seventh International convention, in September, 1893. This meeting of the world's convention turned the hearts of the delegates toward Japan, with the understanding that since the Sunday School Union had assumed responsibility for organized Sunday School work in India, the International Association would undertake the work in Japan.

Five years later, in 1898, the third convention met in the city of London, and one of the delegates was Mr. T. C. Ikehara, a Japanese, the representative of the International Sunday School Association, promoting Sunday School work in his native country.

The time and place of the world's fourth convention were referred to the executive committee. When the International Executive Committee met in Chicago the place for the world's next convention was under consideration. Mr. E. K. Warren referred to his recent visit to Palestine, when Mr. W. N. Hartshorn said, "Jerusalem—the Garden Tomb—Easter morning, 1904!" and then the committee broke forth into song followed by prayer.

In that company sat B. F. Jacobs as chairman of the International Executive Committee. Five months passed. Delegates were journeying toward Denver, to the tenth international convention; but our chieftain lay upon a bed of fatal illness, and before the opening notes of the convention in Denver had been sung, he "was not, for God took him."

Mr. W. N. Hartshorn was chosen chairman of the International Executive committee, and Mr. E. K. Warren was elected chairman of the World's Executive Committee, each taking a place made vacant by the death of one to whom the world is largely indebted, and whose labors made possible that which followed.

At Denver the recommendation of the committee concerning the place of the World's Fourth Convention was adopted. One of the largest transatlantic ships was chartered to carry the American delegates to the Holy Land, and on March 8, 1904, eight hundred and seventeen delegates to the World's

Fourth Sunday School Convention assembled on the good ship Grosser Kurfuerst.

The Augusta Victoria carried four hundred and eighty-five British delegates to the convention, where were represented twenty-six countries and twice that number of denominations and religious bodies. In connection with the cruise of these two ships, and the convention in Jerusalem, the Sunday School as a factor in winning a lost world to Jesus Christ leaped into prominence, and became a world power.

The triennium between Jerusalem and Rome, where was the Fifth World's Convention, was devoted to studying Sunday School conditions throughout the world.

We found that most of the theological seminaries were making no effort to train their students for leadership in the work of the Sunday Schools. An inquiry of our foreign mission boards showed that candidates for mission fields were required to possess no special qualifications for Sunday School work.

The world may regard America leading in Sunday School work, but a Welshman will tell you that Thomas Charles of Bala assembled his people, young and old, on Sunday evening to study the Scriptures ten years before Robert Raikes invited the youngsters of Gloucester to a school to study other things besides the Scriptures.

Wales not only took a place in the vanguard, but she has retained it, doing some things which the wisest of our number are planning to do in the future. Her adults are all in the Sunday School and studying the Scriptures.

As a result of missionary work in Turkey, that country demands copies of the Bible in Turkish and Arabic. In 1904 the American Press at Beirut was two years behind in its orders for the Scriptures in Arabic, and though an additional press was provided by the delegates to the World's Fourth Convention, the demand is yet so great that it has been impossible to fill the requests. When the young men and women of that empire return home from Robert College at Constantinople, the American College at Beirut, and other institutions they unconsciously become agents of the Bible Society, and through them thousands of orders for the Bible are sent to Beirut.

In India, with its hundred million children under fourteen years of age, we find splendid Sunday School work being done by the missionaries, aided by the India Sunday School Union, under the management of Rev. Richard Burges.

In Korea, that marvelous land, we found Sunday School attended mostly by adults, and multiplying so rapidly that the limited number of missionaries were unable to meet the requirements, with the result that little or no attention is given to the children.

These and similar conditions existing elsewhere greatly impressed the committee in Rome and a forward movement was decided upon that the World's Sunday School Association should seek to extend the work and increase the efficiency of Sunday Schools in those regions of the world most in need of help.

The British and American sections of the committee divided responsibilities. The British section, in addition to work in Europe and in India, assumed responsibility for work in China and South Africa. In addition to the work already under way in Japan, Mexico and the West Indies, to the American section was assigned Turkey, Northern Africa, the Congo Free State, Korea, the Philippines and Central and South America.

GENERAL INDEX—JULY

All matter not numbered as an illustration is indexed herewith.

Page.	Page.	Page.
Africa 541	History, hand of God in	Prayer meeting, for a bel-
Best of Recent Sermons..... 559	American 555	ter 557
Bible, inducing boys to	Homiletic Department 559	Preacher's Scrap Book 543
read 538	Hymnal, how to use the 537	Preaching, the machinery
Book list 540	Illustrations from German 546	of 559
Boys, advice to 533	Illustrations from nature 544	Preachers and honesty 529
Boys, a talk to 536	Illustrations of faith and	Problems of life 527
Boys' camp 538	trust 547	Rest and religion 528
Child, the religion of a	Illustrations, missionary 541	Seeking the Lord 531
Albertson 559	Important voyage 534	Sermon topics 536, 549
Children, talk to—Lear-	India 542	Sermon topics, missionary 539
mount 564	Joy, Christian 531	Socials, monthly 535
China 543	Liberty, foundations of	Spiritual distressed 535
Christian's object 534	our 551	Soul's need, the Huntley 531
Contrast—Hopkins 560	Liberty, the emblem of 556	South America 542
Cross and the sinner—Mor-	Light, from preachers	Stereopticon, shall we use
gan 563	wanted 568	the 535
Decision 534	Love inspires 533	Studies in texts and
Dedicate a church, how to 532	Making the most of what	themes 534
Ecclesiastical Year 553	we have—Henderson 564	Suffering 527
Faith, statement of 536	Methods Department 535	Summer services, union 536
Father knows, our 527	Mohammedanism 541	Sunday evening sermons 537
Flag, the national 553	Moving pictures 539	Sunday morning sermons 538
Fourth of July 553	Patriotic paraphrase 553	Sunday work in postoffice 568
Fourth of July quotations 556	Patriotism, conservation	Texts and themes 553, 557
Future, possibilities of the 528	of 555	"To whom shall we go?"—
Garden, God's—Lear-	Prayer Meeting Depart-	Berry 560
mount 561	ment 530	Unusual 567
Heavenly race 534	Prayer meeting, for the 540	Vacation 557, 568
Heroism, effect of 527		Vacation, getting the most
		out of 558

Texts of Sermons and Outlines

Figures refer to pages.

No.	No.	No.
Gen. 2:8 564	Psa. 81 553	John 24:15 534
1 Sam. 3:1 559	Jonah 1:6 534	Acts 22:28 532
2 Kings 4:2 564	Matt. 21:12-13 561	Acts 27:11 531
1 Chron. 22:19 534	Mark 6:3, 11 557	1 Cor. 9:24 531
Neh. 8:10 534	Mark 6:31 558	Eph. 1:7 563
Psa. 33:12 554	John 12:21 566	Heb. 12:2 534

Subject Index for Illustrations. Pages 541-548

Figures below refer to illustration numbers, not page numbers.

No.	No.	No.
Bible sustained me 762	Faith in old age 766	Pleasures, sinful 763
Brother 732	Faith in the midst of	Prayer and nature 743
China, devotion in 735	doubt 767	Prison, poem opens 748
Christ, reflecting 739	Faith, the missionary's 765	Prison, voice from 740
Church that attracts 742	Flag, our 773	Psychotherapy 746
Clergy's change, regrets 737	Heroes in the fight 728	Purpose and achievement 747
Combining, safety in 742	I love you 758	Rest 750
Descent of men 760	Lay preachers, fifty 736	Secrets revealed 751
Despised but valuable 739	Leavening India 734	Sin germs 754
Faith, a minister's 769	Life savor yet deadly 741	Sleep 755
Faith, a Quaker's 770	Living that is worth while 759	Small things, influence of 756
Faith, a widow's 768	Lost, seeking the 752	Soul and body 756
Faith amid misfortunes 765	Love 758	Sunrise in west 756
Faith and uncertainties 761	Mecca convention 727	Taft on the ministry 737
Faith in a thatched cot-	Observation, profiting by 744	
tage 771	Paul in India, modern 733	

Scripture Texts, Illustrated by Books. Pages 541-548

Figures below refer to illustration numbers, not page numbers.

No.	No.	No.
Gen. 1:27 760	Psa. 119:72 762	John 1:46 757
2 Kings 5:3 757	Prov. 19:17 769	2 Cor. 5:7 769
Psa. 19:10 762	Isa. 12:3 764	1 Tim. 5:5 768
Psa. 23:1 766	Isa. 30:15 767	Heb. 2:7 760
Psa. 37:5 769	Matt. 23:37 768	Heb. 11:1 763
Psa. 40:4 770	Matt. 25:40 769	1 John 4:19 758
Psa. 119:105 762	Mark 10:21, 22 768	

President F. B. Meyer spent six months in South Africa, attending no fewer than eighty-three conferences, institutes and conventions, after which he visited Turkey, the Malay Peninsula and China.

Through the organization of what we name "A Bureau for Utilizing Waste Material," many Sunday Schools in the home land have been interested in particular missions, to whom they send papers, illustrations, home-made picture albums, etc.

Christian unity has been emphasized in a wonderful way. Think of the presence in Jerusalem of the representatives of 25 countries and 27 religious bodies; while in Rome 27 countries and 53 religious denominations, without a note of discord came together!

Lately a company of Catholic priests traveled from the middle west to New York to confer with one of our missionary boards to find a method by which Catholics and Protestants could work together in caring for the immigrants which were pouring into that section of the United States.

The Society of St. Jerome in the preface of a new translation of the gospels, issued under the "Imprimatur" of the Vatican, speaks of Protestants as "our brethren of another propaganda."

Our president, Dr. Meyer, accepted an invitation to spend two months in the United States during the spring of 1910. It was decided that Mr. Lawrance and Mr. E. O. Excell should accompany Dr. Meyer. The tour was opened in New Orleans, followed by meetings in Dallas, Mobile, Memphis, Louisville, St. Louis, Kansas City, Omaha, Minneapolis, Detroit, Chicago, Cleveland, Indianapolis, Pittsburg, Newark, Brooklyn and Boston, closing with a meeting in Philadelphia, May 15th to 17th.

Bishop J. C. Hartzell, of Africa, arranged to join the tour party at Chicago, a privilege partly denied him by illness in his family.

The party addressed two hundred and thirteen sessions, with an average attendance of from eight hundred to a thousand persons. In each place visited a conference was held with pastors, the average attendance being from two hundred and fifty to three hundred.

Your committee designated Sunday, May 22, 1910, as World's Sunday School Day. An order of service for use as an opening exercise by Sunday Schools was prepared, and the indications are that the order of service will be used in more than two hundred languages and dialects. In a few instances the order of service will not be printed in the language or dialect in which it is used, but simply translated and read from the desk. We have the assurance that the order of service has been translated and printed in two languages and thirteen colloquials of China.

At the World's Convention in Jerusalem we gained a vision of our missionary responsibility as a Sunday School body. At the Rome convention that vision materialized in organization.

Today there must be taken another forward step.

Missionaries in some sections of the world tell us if they had the men and means they could organize a Sunday School every day of the week. Your school may form a connection with some such field and your quota be reached in this way.

Let us but look to God for guidance and enter upon the campaign with courage, born of a conviction that by the blessing of God we can and will succeed.

Snap-Shots.

The man who uses hook and line,
Pulls in his single fish;
But he who lends a hand and pulls in a seine,
Gets all that heart could wish.

And each man's share is greater far

In size as well as weight.
The secret of success is this,
Co-operate.

Repeated by Marlon Lawrance for benefit of Evangel readers.

One of the representatives standing on the steps of the capitol, reviewing the Adult Class parade, saw a banner which caused him to remark to a Southern lady: "We legislators spend our time making new laws, amending or repealing old ones. We never seem to get them perfect. But over 2,000 years ago a humble carpenter taught by precept and example laws which millions of followers of all nations, hundreds of tribes obey, and no one can offer better ones, and no one of recognized worth or character has wished to have them changed. There is a basic principle to each that accounts for their permanence—love. Is it possible that the basic principle of our laws is the contrary motive—selfishness?"

Marlon Lawrance said that on a recent trip to Cuba he, with some friends, were taken in a sail-boat or bum-boat across to Morro Castle. As they left the dock the wind belled the sail and the boat fairly danced through the water.

When they were ready to return he noted that the wind had not changed. But the boatman set the sail differently and the wind filled it and drove the boat in the directly opposite direction.

Ships sail east and ships sail west,
By the very same wind that may blow;
It's the set of the sail and not the gale,
Determines which way they go.

F. B. Meyer, the sweet-spirited influence of the convention, told the following experience to a few personal friends:

"It was easy," he said, "to pray for the success of Campbell Morgan when he was in America. But when he came back to England and took a church near to mine it was somewhat different. The old Adam in me was inclined to jealousy, but I got my heel upon his head and whether I felt right toward my friend, I determined to act right. My church gave a reception for him and I acknowledged that if it was not necessary for me to preach Sunday evenings I would dearly love to go and hear him myself. Well, that made me feel right towards him.

But just see how the dear Lord helped me out of my difficulty. There was Thomas Spurgeon preaching wonderfully on the other side of me. He and Mr. Morgan were so popular and drew such crowds, that our church caught the overflow, and we had all we could accommodate."

[The sweet modesty of the man is evident here.—Ed.]

WORLD CONQUESTS AND WORLD CONQUERORS.

Allan Sutherland.

"Come with me to Sunday School."

The invitation was given by a missionary to a traveler in the heart of China. The traveler looked surprised.

"What! a Sunday School where there is not a corporal's guard of American children?"

Nevertheless he suffered himself to be led away by the missionary to the little mud-walled chapel. And this is what he saw, as he pictured it after an eye-opening hour:

"Imagine a class of twenty little tots, boys and girls, ranged across the platform of the humble church, dressed in clothes of all colors—colors rivaling Joseph's famous coat, colors that 'talk loud' at each other—with headgear fearfully and wonderfully made, and beyond my power to describe, also spangles and bells and immense earrings and cotton padded clothes which made them look like diminutive fat men of the circus side-show. For the life of me, I could not tell the boys from the girls, except for the fact that the boys wore long, baggy trousers."

Another surprised traveler, writing home recently from Korea, told of hundreds of Sunday Schools conducted by native teachers and attended by more than fifty thousand adults—no, not children, for in Korea the grown people are crowding out the children. "In America," he said, "the movement is to get adults into Sunday School, but here in Korea men and women, especially men, crowd the buildings to their utmost capacity, and allow little space for the children. I saw a man lift forty small boys into a window from without—and these were wedged in among full-grown men wherever the smallest space could be found. I pleaded with the missionary body of the city to meet the exigency by holding for an hour each Sunday morning a children's Sunday School, from which adults should be excluded."

Japan and India, too, are forging ahead, in the work of providing Sunday Schools for the children. These schools are clamoring for books and helps of all kinds. They turn naturally to America for assistance, and a Pittsburg business man is now paying the bill for the translation of a number of books and the preparation of special editions for them.

Because of these changes a world's convention of Sunday School workers is really a cosmopolitan gathering. Only a few years ago such a convention would have in it few but Americans and residents of Great Britain. But times have changed. At the fifth world's convention, held at Rome, Italy, in May, 1907, the delegates, massed in the great auditorium, presented a picture thus graphically described by one who saw it:

"In the crowded seats were Egyptian preachers with their red fezzes; white-bearded, keen-eyed business men from the States; here the blue-eyed Teuton, close beside the olive-skinned, black-eyed Italian or the alert, clean-cut Frenchman; here a sturdy Briton, and close beside him a slender Portuguese; there a missionary from Palestine or Turkey or Bulgaria or the Kongo, and here a quick-witted, bright-eyed Canadian or an earnest, eager-listening Greek. Was there ever such

an audience? South Africa and Saskatchewan, Greece and Georgia, France and Finland, Turkey and the Transvaal, Palestine, Norway, Scotland, Argentine Republic, Hungary and Ireland, Wales and Jamaica, Poland and Mexico, and the Isle of Man—and all singing the same hymns, worshipping one God and one Saviour, and one in their determination to make the most of the Sunday School."

Two great steamships, chartered for the purpose, carried about a thousand American delegates to this cosmopolitan convention. Enthusiasm ran so high that on one of the vessels more than thirty thousand dollars was raised for missionary work in lands where children have no Sunday School privileges. Stops were made at mission stations, notably in the Azores and in Algeria. As a result of the visit to Algeria, arrangement was made to give ten thousand dollars a year for five years to the work there. After the convention many delegates visited Jerusalem, Beirut and other mission stations in the East, where they studied conditions, especially those having to do with children and women. Hearts were touched with pity as they learned of the sorrows of one wife who was toiling early and late to save money for a fund which was to be used by her lord and master to buy another wife! In hundreds of American Sunday Schools the visitors who have thus had their eyes opened are stirring up enthusiasm in behalf of those whose lives are so barren—enthusiasm that is finding expression in largely increased gifts and the volunteering of workers to go from home schools to those beyond the sea.

During the years since the Rome convention the Sunday School has been pressing further and further into the nations of the East, so that figures telling of progress, reliable today, are out of date tomorrow. India, China, Japan and Korea continue to be the nations in which greatest advances are being made, though schools are reported from week to week from other unexpected corners.

The eyes of Americans were opened to realize these things by the sixth World's convention in Washington, D. C. Delegates came not only from Great Britain and from the continent of Europe, but from Africa, where, only a few years ago, Christians were put to death just because they were Christians; from China, where the Boxers so recently tried to drive out Christianity; from Japan, the nation that has made itself over in a generation; from Korea, where the Day of Pentecost is being repeated in an astonishing manner; from the islands of the sea, which, only a little while ago, were shunned because those who lived there were cannibals.

When the cosmopolitan gathering came together to talk of methods of pushing on to still greater efficiency the work of the Sunday School army; when it was announced on the Convention Sunday, that in tens of thousands of schools, in all parts of scores of countries, men and women and children were uniting in the use of the same exercises of prayer and praise; when glimpses were given of the great missionary exhibit opened in connection with the convention, in which were specimens of the work of boys and girls of many lands; when, in lifelike moving pictures and in stereopticon pictures, the daily activities of those who attend these strange schools were made to stand out vividly; and those who have looked upon the Sunday School as a very ordinary part of the machinery of church life were compelled to re-

(Continued on page 5)

PREPARED BY HUGH CORK

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

CENTRAL AMERICA									
Country	Population	Area (sq. miles)	Capital	Government	Religion	Language	Major Products	Major Exports	Major Imports
Belize	240,000	22,966	Belize City	Constitutional monarchy	Christianity	English	Sisal, sugar, citrus fruits	Sisal, sugar, citrus fruits	Grain, machinery
Costa Rica	2,000,000	51,064	San José	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
El Salvador	3,500,000	21,567	San Salvador	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Guatemala	4,000,000	43,829	Guatemala City	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Honduras	2,500,000	46,442	Tegucigalpa	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Nicaragua	1,500,000	68,263	Managua	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Panama	2,000,000	75,417	Panama City	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Total	15,700,000	248,087							

SOUTH AMERICA									
Country	Population	Area (sq. miles)	Capital	Government	Religion	Language	Major Products	Major Exports	Major Imports
Argentina	25,000,000	2,780,000	Buenos Aires	Republic	Christianity	Spanish	Wheat, beef, wool	Wheat, beef, wool	Grain, machinery
Brazil	150,000,000	8,511,000	Brasília	Republic	Christianity	Portuguese	Soybeans, iron ore, sugar	Soybeans, iron ore, sugar	Grain, machinery
Chile	5,000,000	296,000	Santiago	Republic	Christianity	Spanish	Copper, wheat, fruit	Copper, wheat, fruit	Grain, machinery
Colombia	20,000,000	300,000	Bogotá	Republic	Christianity	Spanish	Coffee, oil, fruit	Coffee, oil, fruit	Grain, machinery
Ecuador	4,000,000	283,000	Quito	Republic	Christianity	Spanish	Coffee, oil, fruit	Coffee, oil, fruit	Grain, machinery
Peru	20,000,000	1,285,000	Lima	Republic	Christianity	Spanish	Copper, oil, fruit	Copper, oil, fruit	Grain, machinery
Venezuela	18,000,000	916,000	Caracas	Republic	Christianity	Spanish	Oil, coal, iron ore	Oil, coal, iron ore	Grain, machinery
Total	230,000,000	14,575,000							

WEST INDIES									
Country	Population	Area (sq. miles)	Capital	Government	Religion	Language	Major Products	Major Exports	Major Imports
Antigua and Barbuda	68,000	196	St. John's	Constitutional monarchy	Christianity	English	Sugar, rum	Sugar, rum	Grain, machinery
Barbados	267,000	166	Bridgetown	Constitutional monarchy	Christianity	English	Sugar, rum	Sugar, rum	Grain, machinery
Belize	240,000	22,966	Belize City	Constitutional monarchy	Christianity	English	Sisal, sugar, citrus fruits	Sisal, sugar, citrus fruits	Grain, machinery
Costa Rica	2,000,000	51,064	San José	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Cuba	11,000,000	109,884	Havana	Republic	Christianity	Spanish	Sugar, rum, tobacco	Sugar, rum, tobacco	Grain, machinery
Dominican Republic	3,000,000	7,816	Santiago	Republic	Christianity	Spanish	Sugar, rum, tobacco	Sugar, rum, tobacco	Grain, machinery
El Salvador	3,500,000	21,567	San Salvador	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Grenada	100,000	344	St. George's	Constitutional monarchy	Christianity	English	Sugar, rum	Sugar, rum	Grain, machinery
Guatemala	4,000,000	43,829	Guatemala City	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Honduras	2,500,000	46,442	Tegucigalpa	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Jamaica	2,000,000	4,244	Kingston	Constitutional monarchy	Christianity	English	Sugar, rum, bauxite	Sugar, rum, bauxite	Grain, machinery
Nicaragua	1,500,000	68,263	Managua	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Panama	2,000,000	75,417	Panama City	Republic	Christianity	Spanish	Coffee, banana, sugar	Coffee, banana, sugar	Grain, machinery
Paraguay	5,000,000	406,750	Asunción	Republic	Christianity	Spanish	Wheat, beef, wool	Wheat, beef, wool	Grain, machinery
Peru	20,000,000	1,285,000	Lima	Republic	Christianity	Spanish	Copper, oil, fruit	Copper, oil, fruit	Grain, machinery
Trinidad and Tobago	1,000,000	513	Port of Spain	Republic	Christianity	English	Sugar, rum, oil	Sugar, rum, oil	Grain, machinery
Uruguay	3,000,000	176,215	Montevideo	Republic	Christianity	Spanish	Wheat, beef, wool	Wheat, beef, wool	Grain, machinery
Venezuela	18,000,000	916,000	Caracas	Republic	Christianity	Spanish	Oil, coal, iron ore	Oil, coal, iron ore	Grain, machinery
Total	100,000,000	10,000,000							

GRAND SUMMARY									
Region	Population	Area (sq. miles)	Capital	Government	Religion	Language	Major Products	Major Exports	Major Imports
Central America	15,700,000	248,087							
South America	230,000,000	14,575,000							
West Indies	100,000,000	10,000,000							
Total	345,700,000	14,823,087							

(Continued from page 574)

vise their notions. They saw that the Sunday School is a great world movement; and that those who expect to keep abreast of the times must give it an important place in their study of the development of twentieth century civilization.

When notions are thus revised, the question will be asked, "How has all this come about? Who has engineered the great movement?" Those who look for men of might behind every world movement will not be surprised to find that the Sunday School movement is no exception; that it is directed precisely as a great corporation is, by men of statesman-like vision and firm hand.

Six of these men are W. N. Hartshorn, publisher of the "Modern Priscilla," Boston; E. K. Warren, of the Warren Featherbone Co., Three Oaks, Michigan; F. A. Wells, of the Wells Brothers Construction Company, Chicago; Dr. George W. Bailey, capitalist, of Philadelphia; H. J. Heinz, the Pittsburg manufacturer, and Frank L. Brown, of Brooklyn.

Every one of these men served his apprenticeship for doing effective Sunday School work by triumphing over obstacles before which many men would have fallen, never to be heard from again.

Mr. Hartshorn, for instance, who is a member of the executive committee of the World's Association, was a diffident youth, troubled with an impediment in speech. When he began to make his own way in the world he took the agency for an engraving to be sold from door to door. Friends laughed at him. How could he succeed as an agent when he could not even talk fluently? He solved the difficulty by preparing a card on which he wrote out clearly and briefly the story he wanted to tell. By means of that card, backed by indomitable will, he made a success of this early effort. Today he treasures the card that took the place of a voice.

The same determination led him to conquer his hesitancy in speech. So when he was clerk in a store in a little town in the West, he began to practice self-taught exercises. At his boardinghouse he met the pastor of one of the local churches who owned that he was troubled exactly as was young Hartshorn. The two stammerers became partners in the struggle to overcome. Night after night they met in the little church and practiced so faithfully that they soon had their desire—they could speak without embarrassment. Those who heard Mr. Hartshorn at the great Washington convention, will find it difficult to believe this story of his struggles.

Fred A. Wells, the treasurer of the World's Sunday School Association, began life thirty years ago as a timekeeper in a Chicago packing house. His employer was at first suspicious that the timekeeper was too young for the responsible place, so, for a time, the business man stood at the bars as the men passed out, asking them, one by one, how much time they had made that week; but when he found that the answer in every instance tallied with the records kept by his eighteen-year-old employe, he had nothing more to say. And when, a few years later, that timekeeper, who planned to marry on \$75 a month, asked him for a loan of \$2,400 with which to buy a home, the request was unhesitatingly granted. In time the loan was paid off, and Mr. Wells owned his own house and lot—the very lot in Englewood, Chicago, on which his much more commodious home now stands.

In 1885 he went into the building business

in a very small way, beginning as a bricklayer. Today he is partner in a company, which has, in the last fifteen years, constructed buildings at a total cost of \$40,000,000. His company was the pioneer in the use of concrete foundations for steel office buildings.

Dr. George W. Bailey, the chairman of the executive committee of the World's Sunday School Association, is a farmer's son who earned money for his medical course by teaching school at the magnificent salary of three cents per day per pupil, and—in vacation—by working as a day laborer, digging ditches, mending meadow banks and cutting wood.

H. J. Heinz, member of the executive committee of the World's Sunday School Association, when eighteen years old, began the growing of horse radish, which he grated and marketed. Little by little his business and his fortune grew, and always he has been eager to give his time to Sunday School work. Not merely hours, but sometimes days and even weeks, are devoted to the interests of the Association. Early in March, 1908, the central committee of the World's Convention, American section, met in Pittsburg. All the members were guests of Mr. Heinz in his home, where the meetings were held. For days the manufacturer paid no attention to his vast business interests. He might have been in China, for all his associates saw of him. "We are unable to say when Mr. Heinz will be in," the answer was given to more than one inquirer. "He is busy at his home."

Frank L. Brown was long a successful business man who built up the Bushwick Avenue Sunday School until it is the largest in America. Freely he gave days of his time to the Sunday School work. At last, several years ago, he closed up his business and began to give his entire time to Sunday School work. The profits from the business the year following his retirement were, it is said, \$50,000. In 1907 he visited Japan, China and Korea for the World's Association, preparing the ground for Sunday Schools in those countries. It is just because these men and their associates are determined that no effort shall be spared to make the world-wide Sunday School work a growing, developing, accelerating work, and because they are able to inspire millions of others to work with them, that the sixth World's Sunday School convention will be an epoch-making gathering. The year 1910 will see great political and social gatherings, but it will not see another convention of import as deep or possibilities as immense.

CLEANLINESS IS NEXT TO GODLINESS.

This is generally recognized as so palpably true that many persons think it is a Bible text. Careful provision was made for the cleanliness of the tabernacle. Notwithstanding this, churches are proverbially dirty and, therefore, unsanitary. The janitor, often an elderly man, has had nothing but a broom in the past, and even if wielded with the strength of an athlete, a broom is a poor excuse for digging dirt out of church carpets.

These carpets, filled with dirt and grime, wear out more quickly than if they were kept clean. Suction cleaners have been installed in many churches, costing from \$25 to \$100. This may be too expensive for some churches, but we are pleased to call attention to the Armstrong cleaner, for which no electricity is required and costs only \$8.50. Write Armstrong & Co., 623 Alms Bldg., Cincinnati, O.



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The effect upon the little community was magical, and from the very first the people gathered in such large crowds from all directions, that it was not difficult to "follow the crowd." All were filled with speculation as to just what the character of the "Picture Show" would be, but most people suspected that another "medicine company" had come to town. So it was, but instead of passing out "roots and herbs," a little company of Christian workers literally led the masses to the Great Physician who not only "healeth all our diseases," but who taketh away the underlying cause, "the sin of the world."

Whole families attended the services night after night, and hundreds were reached who had never before attended real gospel meetings. One woman was heard to say in a surprised tone of voice: "Why, I thought these people were against God." Souls were born into the Kingdom and some were filled with the Holy Spirit and labored earnestly for the salvation of others.

Through these services the whole community came to know the ministers and Christian workers in a manner that opened their hearts and homes to them, and to an extent that could not have been effected by many years of earnest toil in the ordinary method. It is really the Lord's own way of reaching the masses.

Jesus says: "Follow Me, and I will make you fishers of men." Will you follow Him into the open air this Summer?

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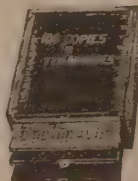


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Clergymen's INDEX

This is the Scheme commended in the April number, page 379

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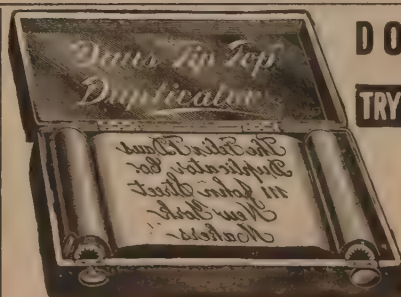
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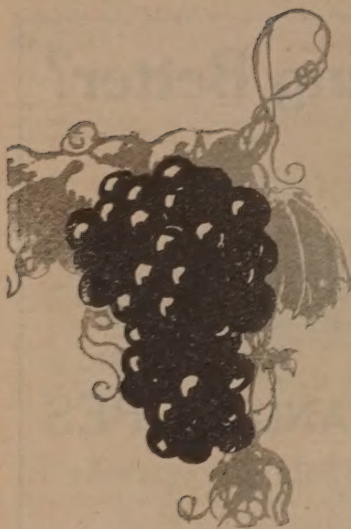
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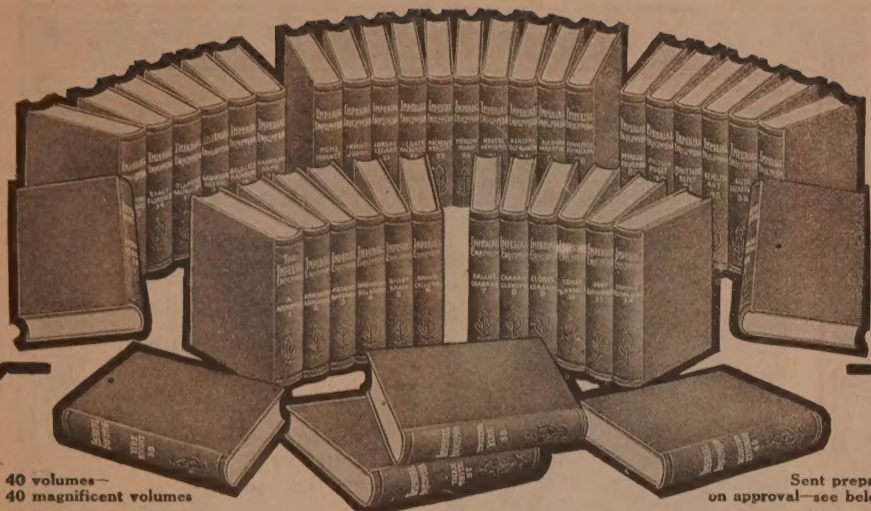
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